SHOUT
SHARE
IT

506,595

[No. 5.]

19
506.595
1053
41944
65

JOURNAL

OF THE

STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

JUNE, 1880.

PUBLISHED HALF-YEARLY.

Smithsonian Institution
JAN 5
193792
National Museum

SINGAPORE:
Printed at the Government Printing Office.
1880.

Agents of the Society:
London,... Trübner & Co. | Paris,... Ernest Leroux & Cie.

[No. 5.]

JOURNAL

OF THE

STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

JUNE, 1880.

PUBLISHED HALF-YEARLY.

SINGAPORE:

Printed at the Government Printing Office.

1880.

Agents of the Society:

London,... Trübner & Co. | Paris,... Ernest Leroux & Cie.

TABLE OF CONTENTS.

——:o:o:——

PAGE.

SĔLĔSILAH (BOOK OF THE DESCENT) OF THE RAJAS OF BRUNI, BY HUGH LOW, C.M.G., ... 1

NOTES TO DITTO, ... 6

HISTORY OF THE SULTANS OF BRUNI, ... 9

LIST OF THE MAHOMEDAN SOVEREIGNS OF BRUNI, ... 21

HISTORIC TABLET. 32

ACHEH, BY G. P. TOLSON, ... 37

FROM PĔRAK TO SLIM, AND DOWN THE SLIM AND BERNAM RIVERS, BY F. A. SWETTENHAM, ... 51

A CONTRIBUTION TO MALAYAN BIBLIOGRAPHY, by N. B. DENNYS, Ph. D., ... 69

COMPARATIVE VOCABULARY OF SOME OF THE WILD TRIBES INHABITING THE MALAYAN PENINSULA, BORNEO, &c., ... 125

MISCELLANEOUS NOTES—

THE TIGER IN BORNEO, BY A. HART EVERETT, ... 157

SĔLĔSÎLAH

(BOOK OF THE DESCENT)

OF THE

RAJAS OF BRUNI.

BY

HUGH LOW, H. B. M.'s RESIDENT, PERAK.

This is the history of the Rajas who have sat upon the throne of Bruni(¹) —*Dar ul Salâm* (city of peace)—according to their generations, to whom descended the *nobat nagâra* (royal drum) and *gunta alâmat* (the bells, an emblem) from Johor—*Kemal ul Mekam* (the royal place): they also received the *nobat nagâra* from the country of Menangkabau, that is to say, Andalas and Saguntang.

The first (²) who held the sovereignty in the city of Bruni, and who introduced the Mahomedan religion and observed the institutions of the prophet MAHOMED, on whom be peace, was the Paduka Sri Sultan MAHOMED. (See Note I.)

Before his time the country of Bruni was Kâfir (gentile) and a dependency of Mĕnjapahit, (³) but at the time of the death of the Batâra

---

(1) The name of this kingdom and city is always written "Bruni" by the Natives, but it is called indifferently "Bruni" and "Brunei."

(2) The first date in Bruni history which can be trusted is A. H. 1072, being that of the death of Sultan MAHOMET ALI, who was the twelfth Mahomedan Sultan. From the establishment of Johor in 1512 to the year 1810, CRAWFURD says, fourteen Princes reigned, giving an average of twenty-one years to each reign: a similar average for each Sultan of Bruni would make the religion of ISLAM to have been introduced, and the dynasty to have been established, about the year 1403, but it was probably somewhat earlier, as several of the Sultans of this period appear to have had long reigns.

(3) The Hindu kingdom of Menjapahit was destroyed by the Mahomedans in A. D. 1473. Bruni is mentioned in the history of Java as one of the countries conquered by ADAYA MINGRAT, the General of ANGKA WIJAYA, the last king.

of Mĕnjapahit and of the Wazir (Minister) Pateh Gajah Mada (4) and the destruction of the country of Mĕnjapahit which ensued, Bruni ceased to send the tribute of a jar of the young *Pinang* fruit (green betel nut).

In the reign of Sultan Bahkei, (5) of the kingdom of Johor, he summoned the Tuan Alah Bertatar and Pateh Berbi to Johor, and, when they arrived there, they were invested as Sultan Mahomed by the Yang di Pertuan of Johor, and he gave them the *nobat nagâra* and *gunta alâmat*, and five countries—Kalâkah, Seribas, Sadong, Semerâhan, and Sarâwak—Pateh Berbi being appointed Bĕndahâra Sri Maharaja.

After having remained some time in Johor, His Majesty the Sultan Mahomed returned to Bruni. He had no sons and only one daughter.

Before this (see Note II.) the Emperor of China had sent two of his officers, named Wang Kong and Ong Sum Ping, to get the *gemâla* (jewel) of the Dragon, which lived on the China Balu. A great number of the Chinese were lost, being eaten by the Dragon, which retained its jewel, and thus the mountain was called China Balu. But Ong Sum Ping conceived a device for deceiving the Dragon; he put a candle in a glass case, and, while the Dragon was out feeding, he took the jewel, putting the candle in its place, the Dragon thinking his *gemâla* still safe. The treasure having been thus obtained, all the junks set sail to return to their country, and when they had got some distance from the mountain, Wang Kong demanded the jewel from Ong Sum Ping, and they quarrelled, but Wang Kong insisted on the surrender of the jewel, so that Ong Sum Ping was angry and would not return to China, but turned back and sailed to Bruni, and, having arrived there, he married the Princess, the daughter of the Sultan Mahomed (see Note III.), and the Sultan gave over the sovereignty to his son-in-law Sultan Akhmed.

---

(4) Gajah Mada was the Minister of Angka Wijaya. Pateh Berbi, in another version of the Selesilah, which was given to me by Pangiran Kasuma, is represented as the brother of Sultan Mahomed.

(5) Johor was not established as a kingdom at the time of these events, and the Sultan mentioned must have reigned in Malacca, which was taken by the Portuguese in 1500, Johor being established the following year.

Sultan AKHMED also had a daughter, who was of exceeding beauty, and a Sheriff named ALI, of the line of AMIR-AL-HASAN, came from the country of Taif and passed into Bruni. Having heard of the great beauty of the Princess, he became enamoured of her, and the Sultan accepted him for his son-in-law, and gave him the sovereignty of the kingdom. He was called Sultan BĔRKAT, and he enforced the laws of the prophet, and built a mosque in the city of Bruni, and by the aid of his Chinese subjects he erected the *Kota Batu* (stone wall). (see Note IV.).

The Sultan BĔRKAT had a son—the Sultan SULEIMAN—who was the father (6) of the Sultan BULKEIAH, (see Note V.) who was the Raja who conquered the kingdom of Soolook and made a dependency of the country of Sĕlurong, (7) the Raja of which was called DATOH GAMBAN. Sultan BULKEIAH (8) had a son, who was the Sultan ABDUL KAHAR; he is known as the Mĕrhoum Krâmat, (9) and was the father of the Sultan SAIF-UL-REJAL.

SAIF-UL-REJAL (10) was the father of the Sultan SHAH BRUNI, (11) and when he died the kingdom descended to his brother Sultan HASAN.

---

(6) It is probable that Nakoda RAGAM, Sultan BULKEIAH, carried on his career of travel and conquest during the lifetime of his father, Sultan SULEIMAN. When MAGELLAN'S Squadron was at the mouth of the Bruni river, A. D. 1521, a fleet returned to Bruni from the conquest of a place called Lawi, which was on the East coast of Borneo. This fleet was commanded by the son of the King of Luzon, who was the Captain-General of the King of Bruni. This statement of PIGAFETTA'S confirms the Brunian narrative.

(7) Selurong is said by Brunian tradition to be in the island of Luzon and the site of the present town of Manila.

(8) It was probably towards the end of the reign of Sultan BULKEIAH that the ships of MAGELLAN, after his death at Mactan, touched, in August, 1521, at Bruni, where they found a magnificent court.

(9) He was called Merhoum Kramat, from having appeared, after death, on horseback at the head of the forces of Bruni to repel the Castilians during their attack on Bruni. His tomb on the hill above Kota Batu was destroyed by the Spanish shot.

(10) It seems probable that it was in the reign of this Sultan SAIF-UL-REJAL, that Bruni was attacked by the Spaniards, A. D. 1577, but the history is contradictory on this point, in one place assigning the first attack to the time of his father Sultan ABDUL KAHAR. The second attack by the Spaniards took place in 1580.

(11) Sultan SHAH BRUNI is said to have been a great encourager of manufactures in brass. It was during his reign that the magnificent brass cannon taken away by Sir THOMAS COCHRANE in 1846 were founded.

Sultan HASAN (see Note VI.), who was called the Mĕrhoum di Tanjong, was very powerful in his kingdom and conquered all the Bajau countries and the Batâra of Soolook. He was the father of the Sultan JALIL-UL-AKBAR, who is known as Mĕrhoum Tuah, and who was the father of the Sultan ABDUL JALIL-UL-JEBAR, and when he died, he was succeeded by the brother of His Majesty's father, Sultan MAHOMET ALI, from whom the sovereignty was snatched away by Bĕndahâra ABDUL.

Sultan MAHOMET ALI (12) is called Mĕrhoum Tumbang di Rumput, and, on his death, the throne was occupied by Sultan ABDUL MUBIN. He was succeeded by the nephew of Sultan MAHOMET ALI, who reigned as Sultan MUADDIN (13), who carried on the war against the island (14), and recovered the royalty from the Sultan ABDUL MUBIN. He is known as Mĕrhoum Bongsu: when he died he was succeeded by the son of his brother, who was named Sultan NASR-ADDIN. After his death he was succeeded by his father's cousin (*aya sa papa*) named Sultan KEMAL-ADDIN, (15) who was the son of Sultan MAHOMET ALI: he is the Mĕrhoum di Lobah, and was twice sovereign. His Majesty resigned the throne to his relative (*chuchu sa pupu*) Sultan MAHOMED ALI-UDDIN, (16) who was the father of the Sultan MAHOMED TEJ-WALDIN, (17) who was the father of the Sultan JEMAL-UL-ALAM.

---

(12) This sovereign, Merhoum Tumbang di Rumput, was a younger son of Sultan HASAN and consequently uncle to his prodecessor JALIL-UL-JEBAR.

(13) Pronounced MUADDIN in Bruni. He was married to his cousin the daughter of Sultan MAHOMET ALI; he was himself a son of Merhoum Tuah, so that he was a grandson of Sultan HASAN, and his wife a granddaughter of the same King.

(14) Pulau Chermin, where the usurper Sultan ABDUL MUBIN established himself. ABDUL MUBIN is not mentioned in the genealogical list of Sultans carved on the historic tablet by order of Sultan MAHOMED TAJ-UDDIN.

(15) Sultan KEMAL-ADDIN was one of the sons of Merhoum Tumbang di Rumput, and was named HUSEIN; he with his brother HASAN, the elder of the two, were quite young at the time of the massacre and were protected by their brother-in-law the Bendahara BONGSU, who afterwards became Sultan MUADDIN.

(16) Sultan MAHOMED ALI-UDDIN was the son of the Pangiran di Gedong SHAH BUBIN, who was the son of Sultan MUADDIN by his wife, the daughter of the Sultan MAHOMET ALI. After his death, his father-in-law KEMAL-ADDIN again assumed the royalty.

(17) Sultan MAHOMED TEJ-WALDIN resigned the throne in favour of his son MAHOMED JEMAL-UL-ALAM, who having died after a reign of from six to nine months, his father re-ascended the throne.

When he died the throne was occupied by the Sultan MAHOMED KHAN ZUL-ALAM, (18) whose son was the Sultan MAHOMED ALAM, (19) who had waged war with the chief Mĕntri ABDUL HAK of Buong Pinggi, who rebelled against His Majesty. The grave of this Sultan is at Pulau Chermin. After his death he was succeeded by the Sultan OMAR ALI SAIF II., who is now reigning, and who is the son of the Sultan MAHOMED JEMAL-UL-ALAM.

---

(18) Sultan MAHOMED KHAN ZUL-ALAM was a son of Sultan OMAR ALI SAIF-UDDIN.

(19) This was a madman of the cruelest propensities, who would have set aside MAHOMED ALI SAIF-UDDIN.

◆

NOTES.

I.

Sultan Mahomed.—The tradition preserved in Bruni, as related to me by the Pangîran Kasuma, is that the Bruni Rajas are descended from three sources:—

(1°) from Awang Alak ber Tabar, who governed the country before the introduction of the religion of Islam; (2°) from Johor (Malacca?), a lady of that royal family having been forcibly brought to Bruni before the people were Mahomedans; (3°) from the Arabian Prophet: Alak ber Tabar was converted to Islam and became Sultan Mahomed. The Chinese element seems to be omitted in the above enumeration of the sources of origin of the royal family.

II.

The productions of North and North-east Borneo must, from early times, have attracted considerable attention from the Chinese, as is shewn by the names of the largest river and the highest mountain in that territory, viz., China Batangan and China Balu; very large quantities of birds' nests, beche-de-mer, sharks' fins, Bornean camphor, pearls and pearl-shells are still collected there, and in no other part of the island, for export to China. The unsuccessful expedition sent by Kublai Khan, A.D. 1292, to the Eastern Archipelago was probably to this place, and may have been that which gave a Raja or Princess to Borneo, for there is unboubted uncertainty in this early part of the Bornean narrative as to relative dates. It is very probable that the Chinese had a settlement or factory at China Batangan, and that the wife of Sultan Akhmed, the second Sovereign, came from there, as in some versions of the Sĕlĕsîlah she is expressly stated to have been brought thence by the Sultan.

III.

In the copy of the Sêlĕsîlah given to me by Pangîran Kasuma, Sultan Akhmed is represented as having been the brother of Sultan

MAHOMED, and to have married the daughter of the Chinese Chief, whom he brought from China Batangan, who, with all his people, is said to have settled in Bruni, and to have had by her a daughter, who was married to the Arab Sheriff who became the third Sultan. This seems to be confirmed by the narrative on the historical stone carved by order of the Sultan MAHOMED TÂJ-UDDIN.

IV.

"Kota Batu."—There are two places called thus, one in the site of the ancient palace at the little river Bruni below the ancient tombs of the former Sultans, the other is the artificial bar formed in the river between the islands "Kaya Orang"* and "Pulau Chermin" which the Pangîran KASUMA's narrative gives as the one referred to in the text, saying that forty junks filled with stones were sunk to form it. As the former was in existence and mounted with fifty-six brass and six iron cannon in 1521, when PIGAFETTA visited the place, it was probably built at the same time. In the stone tablet the erection of the Kota Batu is ascribed to the Arab Sultan BĔRKAT, the third of the Kings, who married the daughter of Sultan AKHMED; he probably, with the assistance of his Chinese subjects, finished one or both of these structures.

V.

Sultan BULKEIAH was familiarly known as Nakoda RAGAM: he is described in Bornean traditions as a great navigator and warrior, having voyaged to Java and to Malacca and conquered the East Coast of Borneo, Luzon and Soolook. His tomb, of very exquisite workmanship in very hard basaltic stone, still remains on the hill above the site of the ancient town; it was probably imported from Achin or Java. Two stones only remained in 1873 of the similar tomb of LELA MEN CHANEI, the wife of this Sultan, who was a daughter of the Batâra of Soolook. I saw two other stones which had formed part of this lady's tomb in the burial ground at the

---

* "Kaya Orang." There are veins of coal on this island, and the remains of regular fortifications: it is opposite Pulau Chermin, and with it commands the entrance of the Bruni river.

" Kiangi " above the " Upas " under a large *waringing* tree. Sentences from the Koran are exquisitely carved on both tombs, but they have no names or dates which I could distinguish.

VI.

Sultan HASAN had a palace at Tanjong Chindâna and a fort on Pulau Chermin. He was buried in the former place and is hence called Mĕrhoum di Tanjong. He is reported to have reconquered several countries. Soolook is said to have been tributary to him, and it is certain he had intimate relations with that State, a son of his by a concubine having, it is asserted, become its Raja : it may have been under his order and by his assistance that the attack on the arsenal of Santao in 1617 took place, when all the garrison were killed and property to the value of $1,000,000 destroyed. The tribute formerly paid by Sĕlurong (Manila) to Bruni is stated to have been one gantang of gold in each year.

Before Sultan HASAN's time, there were only two Wazirs—the Raja Bĕndahâra and Raja Tĕmĕnggong : he added the Pangîran or Raja di Gedong and the Pangîran Pemancha ; so that, like the Prophet, he might have four counsellors or "friends." He must have been contemporary with Sultan ISKANDER MUDA of Achin, A.D. 1600-1631.

The son of Sultan HASAN, who became Sultan of Soolook, is called, in an appendix to the Sĕlĕsîlah, Pangîran Shahbandar Maharaja Lela, grandson of the Batâra Raja of Soolook. The Bornean Rajas dislike his memory and say that he was illegitimate and a bad character and dissatisfied in Bruni because he did not rank with the sons of his father born in wedlock, but a grandson of the Raja of Soolook must have been of considerable rank, and it is probable that the dislike arises from the after-events by which Soolook acquired so large a territory from Borneo after the conquest of the Mĕrhoum di Pulau.

Sultan HASSAN lived at Tanjong Chindâna and had a covered passage from his palace to Chermin island, which was strongly fortified. The Spaniards are said to have sent an embassy either in his time or that of his son JALIL-UL-AKBAR.

HISTORY
OF THE
SULTANS OF BRUNI
AND OF THEIR DESCENT,
FROM SULTAN ABDUL KAHAR
TO SULTAN ABDUL JALIL-UL-JEBAR.

The first, who had a large family, was the Sultan ABDUL KAHAR, who was attacked by the Castilians,* and carried by the Rajas to the country of Suei, having been conquered in the war through the treachery of one of the Chutreias named Pangîran Sri Lela. This Mĕrhoum had forty-two sons, one of whom became Sultan SAIF-UL-REJAL; two of his brothers became Bĕndahâras and supports to His Majesty's throne. One of these was named Bĕndahâra SARI, whose mother was a Javanese, and one was named Raja Bĕndahâra SAKAM, whose mother was a Bajau,† and to him belonged all the dependencies of the country of Bruni as far as Lesong;‡ he was very fierce and brave, and, when he was angry, it appeared to the people as if fire were issuing from his mouth, and not one of the Rajas dared dispute his will. All the daughters of the Rajas of Bruni who were beautiful he took and made wives and concubines of them, and it was for this reason that the Pangîran BUONG MANIS, § who was entitled the Pangîran Sri Lela, was treacherous to the Sultan, his daughter, who had just been married and was sitting by the side of her husband, having been seized and carried off by Raja SAKAM for a concubine; therefore, when the Castilians made war, the Pangîran Sri Lela went over to them, and the country was conquered, * all the Raja's Mĕntris and Hulebalangs fled, † taking the Sultan with them, except the Bĕndahâra SAKAM, who remained with one thousand people, men whom he had purchased. These made a fort at Pulau Ambok, and fought the Castilians, so that they fled away to Lesong, and then Bĕndahâra SAKAM brought back the Sultan to Bruni, and set him on his throne.

---

* The Spaniards first attacked Bruni under Don FRANCISCO LA SANDE in A.D. 1577 to place Sri Lela, who had professed submission, on the throne, which his brother had usurped. This attack more probably occurred in the time of SAIF-UL-REJAL, the son of ABDUL KAHAR, so that ABDUL KAHAR, who probably had a long reign, had died before 1577: his tomb was destroyed by the shots from the Spaniards.

† The Bajaus are a race having some settlements on the North-west and East coasts of Bruni, and among the islands, but on the East side living chiefly in boats; they were formerly pirates; they call themselves *orang sama*, and say their ancestors came from the Straits of Malacca. They are a bold and enterprising, but not an industrious people, and the young men and the women have a wild gipsy-like look, frequently with large beautiful eyes. Their language differs much from the Malay.

‡ Luzon.

§ This Pangiran had been banished to Kamanis by Raja Bĕndahâra SAKAM.

After this Raja SAKAM sailed to Belahit in search of the Pangîran Sri Lela and his brother Sri Retna, and when he had slain them all he returned to Bruni and strengthened the throne of his brother, the Sultan SAIF-UL-REJAL. All his brothers became Chutreias of the Bĕndahâra; they were forty in number. If the Sultan went on a pleasure party to Labuan or Muara, they each wore a *chemâra kimkha* of blue and gold, to distinguish them as brothers of the Yang di Pertuan.

About this time the wife of the Sultan became pregnant, and the Sultan expecting a male child, the drums were beaten, but it proved to be a female, and an idiot having no understanding, but her appearance was very beautiful. After this His Majesty had two other daughters, ‡ and subsequently two sons, the one who became Sultan SHAH BRUNI, and the other Sultan HASAN, who succeeded His Majesty in the Kingdom.

---

* The Spaniards came back in 1580 to re-place Sri Lela on the throne, and it was probably on this occasion that the Raja SAKAM distinguished himself. The Spanish history says that the Brunians were assisted by a Portuguese Captain, probably the Pangiran KESTANI, who will be mentioned further on. The Portuguese had carried on regular intercourse with Bruni since 1530, and they continued this to the capture of Malacca by the Dutch in 1691, and afterwards from Macao. When the present Sultan was a young man, he remembers Portuguese merchants in Bruni; this would be about the end of the last century.

† SAIF-UL-REJAL and his people went to live at Sungei Budu in the Suei river, which is near Bintala. He fell sick here, but is said to have recovered and returned to Bruni. He is called Merhoum di Budu. In Bruni he lived at the Mazagong Istana in the Sungei Kadeian, where also he died. Raja SAKAM was a younger brother of SAIF-UL-REJAL.

‡ These ladies were the Raja DI MISJID, and the Raja of BALINBANDONG, and one of these ladies, daughters of SAIF-UL-REJAL, settled her property, that is, the Bajaus of Marudu and Bangui, and the Bisayas of Mempalau, Lawas, and Bakau, on Raja TUAH, the daughter of Merhoum di Tanjong, who was the mother of Merhoum di Pulau.

Sultan SHAH BRUNI, having been for some time on the throne, died * leaving no children, and was succeeded by his brother Sultan HASAN, who is known as the Mĕrhoum di Tanjong. His reign was of a very despotic character, and he did whatever he pleased in Bruni.

As regards the eldest sister of this Sultan, who was idiotic, her father gave her for inheritance the Bajaus of Marudu and of Bangui and the Bisayas of Mempalau, of Lawas and of Bakau. There was a Pangîran MAHOMED PANJANG † of Kampong Pandei Kawat, who was rich: he had three hundred dependants *(hamba)*, and became in love with the idiot Raja, and presented her with his three hundred people as a marriage gift. After this he received the title of Pangîran Bĕndâhara MAHOMED, and he was the father of the Pangîran Bĕndahâra KAHAR, of Bĕndahâra HAMID, and of Bĕndahâra ABDUL, Mĕrhoum di Pulau. Bĕndahâra ABDUL was the Bĕndahâra of the Mĕrhoum Tumbang di Rumput, that is to say, Sultan MAHOMET ALI, and he it was he who seized the throne of the Kingdom of Bruni, and he reigned under the name of the Sultan ABDUL MUBIN.

The original cause of the massacre which led to this was that a son ‡ of the Sultan had killed a son of the Bĕndahâra, and when the Bĕndahâra saw that his son was killed without any just cause, he went up to the palace and presented himself before the Yang di Pertuan, with forty of his people, all fully equipped, and having reached the audience chamber, the son of the King who killed his son was also presenting himself before his father, the Sultan.

---

* One account says the Sultan abdicated in favour of his brother.

† Pangiran KASUMA has a note here to the effect that in former times the sons of Sultans were called Rajas, the other nobles being titled Pangirans. Raja Muda HUSIN, who was murdered in 1847 (?), was the last who was called Raja. There is some mistake in the text in reference to the wife of this Pangiran, PANDEI KAWAT, who married Raja TUAH, a daughter of Sultan HASAN, and who seems to have inherited the property of the ladies her aunts, especially that of Raja MISJID. He was, after his marriage, made Pangiran Bendahara MAHOMED, and was the father of the children mentioned in the text.

‡ This Prince, after escaping from the vengeance of the Bendahara by the back of the palace and to sea in a sampan, appears to have been, during the life of his father, the Pangiran di Gedong. He was named OMAR, and is reported to have been insolent and unpopular, and the insurrection of the Bendahara, which was originally intended only against him, was supported by the chief nobility, his own house seems to have been attacked and burnt, from which he fled to his father's followed by the Bendahara.

The Bĕndahâra in detailing his case said: "Oh, my Lord, "King of the World, what is the reason that my son has been kill-"ed by the Prince? If this matter is not enquired into by your "Majesty, it will fall out that your Majesty will be left alone in "the country, for the subjects of your Majesty will say that, if your "Majesty's son does such things, what may not be expected of those "who are of inferior rank? And the end of it will be that Bruni "will become desolate."

When His Majesty heard the statement of the Pangîran Bĕndahâra he said: "Oh, Pangîran, as to the killing of a person with-"out cause, if my son be guilty he must be killed for it."

When the Prince heard these words of his father, he got up and went into the interior of the palace of his father, and the Pangîran Bĕndahâra said: "Oh, my Lord, if such be the decision of "the Lord of the World, let me ask of your Majesty to disown the "Prince altogether," and His Majesty said: "Oh, Pangîran Bĕn-"dahâra, how can I give you my son now that he has brought the "blood of death into the palace?" When the Pangîran heard this, he got up with his forty people and followed the Prince into the palace. [There is here a hiatus in the manuscript, two or three words only visible:—*Melihat Bĕndahâra* .... *deri pintu seblah* .... *tiada kelihatan di mata* ....]. When the Bĕndahâra could not see the Prince, he fell to killing the people in the palace. The Sultan, on seeing the Bĕndahâra go into the palace and kill the people belonging to it, said: "Oh, Pangîran, what is "this you are doing? One person has committed a crime and you "are killing others." The Bĕndahâra replied: "The eyes of your "slave were obscured." His Majesty then said: "Kill me also," and the Bĕndahâra said: "Very well, my Lord," and caught hold of the Sultan and lifted him up and carried him on to the grass and there garotted him, from which circumstance he is called Měrhoum "Tumbang di Rumput." When His Majesty was dead, he was buried according to the rites of burial of the Rajas.*

The people of the palace were scattered, running away in all directions. The son of the Raja, † who was the murderer, escaped to the sea, but there were other children of His Majesty who remained in Bruni, one named Raja HASAN and one Raja HUSIN, also eight nephews, children of brothers of His Majesty, the sons of Měrhoum TUAH. All the insignia of royalty, as the crown from Johor and the *kamanah* from China, were taken away by the Běndahâra, who made himself King, being installed by his dependants by the title of Sultan ABDUL MUBIN, but he was not *nobat* nor crowned. The son of Měrhoum TUAH, named Pangîran BONGSU, and who was also son-in-law of Měrhoum di Rumput, was made his Běndahâra by the Sultan ABDUL MUBIN. ‡

Some time after this the Pangîran Běndahâra went out to hunt and wandered to the house of a Kedeian (§) Chief named Orang Kaya IMAS. When Orang Kaya IMAS saw the Pangîran Běndahâra coming towards his house, he pretended not to have observed him, and said as if to himself: "Fie, all these Rajas are without "shame; their father has been murdered, and they seek no revenge; "it is a creditable thing for those to hold up their hands in obeis- "ance." He then spat on the ground, and for the first time turning to the Pangîran Běndahâra looked towards him and said: "Whence "does my Lord the Pangîran come?" and invited him to enter saying: "Enter into the hut of your servant, a man of the woods." The Pangîran went in, and sugar-cane, plantains, potatoes and kladis were served to him, and after the meal was over the Orang Kaya Imas said: "Oh, my Lord, what is your opinion in reference to "the death of your Lordship's father? Is nothing to be done "about it? Do not your Lordships intend to revenge it?" The Pangîran said: "Orang Kaya, what means have we? for we "are without power." The Orang Kaya replied: "Why does "your Lordship speak like this? We are all your people? The "people do not wish to obey a Raja who is not of the line of the "Yang di Pertuan. It is quite possible to create alarms at night. "If your Lordship orders me to do this, even to the palace of Raja "Abdul I will do it every night." The Pangîran Bĕndahâra said: "Very well, do as you have said, and I and my brothers will consi- "der of this matter." The Orang Kaya said: "Very well, my "Lord," and the Pangîran Bĕndahâra returned. When he reached his house he collected all his relations and said: "Oh, my brothers, "what is your opinion in reference to the late Sultan who was mur- "dered? Do you wish me to endeavour to revenge it?" His brothers said: "What can we do who have no power? But not- "withstanding this, if you take the matter up, we will not fail you," and so they fully agreed to seek revenge, and every one prepared himself.

---

* The date of this occurrence is the first and only one in Bruni history, it is: "*Malam hari Isnein*" 14*th Rabial Akhir, A. H.* 1072,"—about A. D. 1655 (?).

† Pangiran di Gedong OMAR, called PEM-UKUR.

‡ Sultan ABDUL MUBIN lived at Kawang Berbunga, opposite the Kota Baru, in which the Merhoum Tumbang di Rumput's palace had stood. The city of Bruni at that time was built on piles covering the extensive mud flats between these two royal residences.

§ The Kadeians are a race of people who differ in appearance and language from the people of Bruni, and live in the country immediately surrounding the city. They appear from ancient times to have been dependant on the Court; they are a quiet agricultural race, professing the Mahomedan religion.

In the meanwhile Orang Kaya Imas went down every night to *mengâjeok*, and this was done for two or three months, causing excessive watching, and the Bĕndahâra and his relatives being ready, he attended an audience of the Yang di Pertuan and said: "How is "it that all of us are obliged to keep watch every night to the great "trouble of the people, who have no time even to go out for food, "for Bruni is a large city, and it is easy for thieves to come and get "away? I think it would be a prudent thing of your Majesty to "go to Pulau Chermin, because thieves must come in boats to get "to the island."

When the Sultan heard the Pangîran speak thus, he said: "Whatever you think best I will do," and so it was arranged to remove to the island, and many people built houses at Chermin, and when the *istana* was finished, the Bĕndahâra said to the Sultan:

"It will be well for your Highness to remove to the island, so that "I may then begin to build my house, when my heart is at ease as "to the safety of your Majesty." The Raja agreed and removed, but only two or three of the royal guns were taken to the island.

While the Raja was moving, the Pangîran Bĕndahâra prevented people from going to the island, so that about one third of the people removed, and two thirds remained, and he ordered the *ryots* to repair the forts at Pulau Ambok * and mount the guns, and when this was all ready he waited expecting the attack from Pulau Chermin.

The Raja at the island was expecting the Bĕndahâra, who, however, did not come. After he had been there seven days and the Bĕndahâra made no appearance, he ordered the Orang Kaya di Gedong † to enquire as to it. He went up to Bruni and presented himself before the Pangîran Bĕndahâra, and said: "My Lord, your servant has "been ordered by your Lordship's royal father to enquire the rea- "son, as he is waiting your arrival and you do not come." The Pangîran Bĕndahâra replied: "The reason for our not coming is "because we intend to be revenged for the death of the late Sul- "tan." The Pangîran di Gedong then went back again and informed the Sultan of what the Pangîran Bĕndahâra had said. When the Yang di Pertuan heard this he was very angry, like blazing fire, and the war between the island and Bruni at once commenced.

The people of Bruni, when the Orang Kaya di Gedong had returned, made the Pangîran Bĕndahâra Sultan MUADDIN, so that there were two Rajas, one at the island, and one at Bruni.‡ The Sultan of Bruni's cause was espoused by the people of the territories to the westward, and that of the island Raja was supported by the provinces to the northward. The war having lasted for some time, dissensions arose among the people of Bruni, * who insisted on peace, so that peace was established.

---

* Pulau Ambok is an island about three quarters of a mile below the present town of Bruni and just about the site of Kota Batu and the ancient city.

† The Orang Kaya di Gedong is the chief of the Mentris as they are called in Bruni. They are the chief officers of the Sultan and Wazirs, and are not of noble birth, being taken from the trading classes of the community; they are selected for their intelligence, and have had great influence in politics of the country.

‡ Soon after the breaking out of the war, Sultan MUADDIN found that the old town of Bruni was too near the island, from which attacks upon it were frequently made, he, in consequence, removed to the Kuala Tumasik, which is the uppermost part of the site of the present town on the left bank of the river.

As soon as they had recovered themselves, they went to war again, and the people of the island were worsted, and fled to Kinârut, where they were followed by the Brunians, and the war was continued there. Then Bruni met with reverses, and the war ceased for some time.

After this Sultan Abdul Mubin came back to Pulau Chermin and re-commenced the war. Famine soon appeared in Bruni, for all trade was prevented coming up the river by the people of the island, and the Sultan Muaddin sent a letter to the Batâra of Soolook, asking for assistance, and he came with five boats, and on arriving at the island went up and had an audience of the Raja (Abdul Mubin). The Raja of the island did not know that the Batâra of Soolook † would support Sultan Muaddin, and the Batâra of Soolook told him that the reason he had come was that he had heard that they were fighting amongst themselves, and that it was, in his opinion, very unfortunate that Islams should be at war with one another; he would, if possible, advise that peace should be established. The Raja of the island said: "This war was not "of our seeking the Pangîran Bĕndahâra has brought it about." ‡

The Batâra of Soolook then said: "I will pass on to Bruni and "see the Pangîran Bĕndahâra." The Sultan Abdul Mubin said: "Very well, I am very anxious for peace." The sign of bad fortune had come upon His Majesty, his devils and kafîrs and shadows would no longer come at his call.

---

* Provisions became scarce, as the island of Chermin, which was held by the Sultan Abdul Mubin, commands the entrances to the Bruni river.

† The commander of the Soolook fleet, which is put by other statements at forty boats, was Bendahara Taiting; a brother of the Sultan of Soolook is said to have accompanied him.

‡ The war lasted in all about twelve years; during the greater part of the time the Sultan Abdul Mubin resided at Kinarut, and four Rajas Temenggong were killed in operations against him there. The Pangiran Kasuma, whose sympathies and relationships were with the island, says peace had been solemnly made three times and broken by the Brunian Raja, and the usurper had come back to the island under such a peace previous to the final catastrophe.

The Batâra of Soolook went up to Bruni and met the Sultan MUADDIN, and having feasted and drank, the Sultan[*] asked the Batâra for his assistance to destroy his enemies at the island, promising that if the island should be conquered, the land from the North as far westward as Kimani should belong to Soolook. The Batâra of Soolook accepted this with delight, and the people of Bruni all got ready to attack the island, and posted their forces on Bukit Chindâna and Didalîton, and the Soolooks took possession of the island of Kayang Arang, and carried on the war. After a time the people of the island became straightened, for the guns fired down upon them from the top of the hills, and the Raja of the island, perceiving that his chances became less, destroyed all the insignia of royalty, as the crown from Johor and the *kamanah* from China, and rammed them into a cannon, which he fired out to sea, and thus it was that the crown from Johor was lost.

Pangîran KAWAT assaulted the palace, and killed the people and women of the Raja, together with the Raja himself, who had run into the mosque; the people of Bruni and of Soolook rushed on the island and finding the Raja in the mosque, garotted him there.[†]

---

[*] The tradition in Soolook is that both sides asked for the assistance of the Soolook fleet, and that the Commander sided with the Bruni Sultan because he offered the countries which, belonging to his enemies, lay near to Soolook. They say the Soolooks did all the fighting, the Bruni people only looking on. The present Yang di Pertuan and the Selesilah of the Pangiran KASUMA all deny the assistance of the Soolooks, or that any agreement was made with them for the surrender of territory, saying they did not arrive till the island was taken, and that they stole the royal guns *Si Membung* and *Raja Andei*, which the Soolooks say were given to them in token of the agreement. These guns were subsequently taken by the Spaniards from Soolook to Manila. The Soolooks also took with them as prisoner the Orang Kaya MALIK, who, although not noble, was a person of great consideration on the side of the island. The present Yang di Pertuan would never let me see the copy of the Selesilah, which he is known to possess, and Pangiran KASUMA when he heard I had obtained the authentic copy from which the text is taken, said that it contained the true version, that at present adopted having been invented to conceal the shame of the Brunians.

Mr. JESSE, who was Resident in Bruni for the East India Company in 1774, and Sir STAMFORD RAFFLES, who was familiar with the history of the Malay States, (see p. 268, Vol. I., third para.) seem to have considered the cession to the Soolooks as unquestioned by the Brunians at the time the same countries were made over to the English by these latter people.

[†] One account says the Raja was killed with a kris at his own request, instead of being garotted as intended. The death of the usurper took place twelve years after that of his victim Merhoum Tumbang di Rumput.

About half of the Rajas in the island asked to surrender as captives and became prisoners, and those who remain at the present time are called Raja Raja Pulau.[*]

Sultan Muaddin then returned to Bruni carrying all the captives from the island, and the Batâra of Soolook returned to Soolook carrying his captives and plunder, including the guns which were at the island, all of which were left to the Batâra of Soolook; even the royal guns,[†] which had been taken to the island, were given to the Batâra of Soolook.

The war being concluded, and peace having been for some time established, the Sultan Muaddin went to Kalekka to put in order all his provinces. Some time before this a son of Mĕrhoum Tuah, named Raja Tingah,[‡] of great courage which could not be opposed, and of great activity and unaccountable caprices, had grieved his elder brother Sultan Abdul Jalil-ul-Jebar,[§] who was in consequence desirous to get rid of him, but could not contrive it, because no one could deal with him.

---

[*] The family of the late Pangiran Bendahara Muda Mahomed and of Raja Muda Hasim belonged to the Pulau Rajas. The late Sultan Omar Ali Saifuddin II., and his family represent the old Bruni party. The copy of the Selesilah which Pangiran Kasuma gave me says that the reason why the Raja di Pulau was called Orang Kaya Rongiah (apparently a Bajau title) was that all his provinces and dependencies lay on the side towards Sabah (the coasts to the North of the river Bruni are thus designated). The Rajas of Bruni represented by Sultan Muaddin having their possessions towards the Ulu (the West Coasts are thus indicated). Merhoum di Pulau is the last of the Rajas of the Bajaus, but other Bajaus belong to the Court, as those of Lugut, Memiang, Palawan, and Balabak. The Bajaus of Patalan are under the Pangiran Temenggong. All other Bajaus whatsoever belong to the Pulau Rajas, as being descended from the sister of Merhoum di Tanjong, who was the oldest of the family who inherited one thousand males, making the inheritance of the Rajas di Pulau equal to that of Merhoum di Tanjong.

[†] These were "Si Membang" and "Raja Andei," cast by Sultan Shah Bruni.

[‡] Rajah Tingah was called also Sultan Anam, and the Pangiran Kasuma's Selesilah calls him the son, not the brother, of Merhoum Tingah.

[§] Sultan Jalil-ul-Jebar was the son of a Javanese Princess, Siti Kaisa, the second wife of Raja Tuah, and was her second son. He was called Alliudin afterwards Raja Tingah, and then Sultan. This lady had a third child, a girl. Raja Omar was her eldest son. Jalil-ul-Jebar is spoken of as Merhoum Tingah

His Majesty the elder brother sent for him and said: "It, " my brother, has been my fortune from God to become the Raja " of this Kingdom of Bruni, and you, my younger brother, desire " also to be the Raja. I am willing, for are we not both sons of " his late Majesty?" Raja TINGAH replied: "Yes, my Lord, I, " your slave, am a vassal beneath your Majesty. Whatever orders " you may give I obey, but I do not know any reason why your Majesty should be desirous of my absence from Bruni." After this His Majesty the Sultan said: "Things being as they are, it is " better that you should become Raja of the country of Sarâwak, " and take with you some of the *Sakeis* of Sandar as your people." Raja TINGAH replied: "I obey your Majesty's orders," and he accordingly went to Sarâwak, and directed a palace and fort to be built, and appointed a Tĕmĕnggong, and he himself sailed to Johor to see the Raja BONDA, because the Raja BONDA was the sister of Mĕrhoum TUAH, who had been married by the Sultan ABDUL JALIL of Johor. * The Tĕmĕnggong and half the *Sakeis* remained at Sarâwak, and these are people whose descendants to the present day are called the Hamba Râja of Sarâwak.

When Raja TINGAH first arrived at Johor, he was made much of by the Yang di Pertuan of Johor, being feasted with eating and drinking and dancing. After this had been continued for some time the Maharaja ADINDA also danced, and endeavoured to induce the Raja TINGAH to do the same, but the Raja said: "Do not request " me, because the people of Bruni do not know how to dance," but the Maharaja ADINDA pushed him; on this the Raja TINGAH took the handkerchief from Maharaja ADINDA, and pulled him two or three steps, he then twisted the handkerchief and struck the Prince across the face with it, and then went down to his boat.

The Yang di Pertuan was very angry, and would have killed the Raja TINGAH, which coming to the knowledge of the Raja BONDA, she went down to Raja TINGAH's boat in all haste and prevented the execution of the Sultan's orders.

---

* This must have been the second Sultan of that name of Johor, who reigned from 1628 to 1667.

Raja BONDA ordered Raja TINGAH to go away immediately, and he sailed, intending to return to Sarâwak, but fell to the leeward and arrived at Matan, and was there received by the Sultan, who gave him a wife,[*] by whom he had a male child; after which he was desirous to return to Sarâwak.

Having departed from Matan he touched at the mouth of the Sambas river, and was there welcomed by the Ratu of Sambas,[†] who gave him a wife, by whom he also had a son, named RADIN BIMA.

Again wishing to go back to Sarâwak he sailed from Sambas, and at Batu Buaya he went ashore in a sampan with a *Sakei*, who was mad, and a small boy, who was carrying his kris. On arriving at the shore he polled up the river above the rock, and the *Sakei* stabbed him with a spear in the ribs. His Majesty was taken by surprise, but took his kris from the boy and cut off the head of the *Sakei* with a blow on the neck, and also the head of the boy who had borne the kris, and then having returned to the boat, the Patinggi and Těměnggong, who had heard His Majesty was at the mouth of the river and had gone down to meet him, brought him up to the palace, where having arrived he died.

The son of His Majesty who was left at Matan having grown up was invested as Sultan of Matan; Pangîran MANGKU NEGÂRA had become Penambahan before he went to Bruni to meet his royal father.[*]

---

[*] This lady was Raja BAKA, daughter of the Penambahan.

[†] Pangiran KASUMA says this Chief of Sambas was called WAN NUGAL, and came from Ratu Silakau in Java. This Sultan ANAM had children (Pangiran Bendahara, Raja LUDIN, Pangiran SARI, and Pangiran MANGKU NAGARA) apparently by the Sambas lady.

KASUMA's Selesilah says the sovereigns who have reigned at Sambas are:—first, Merhoum TUAH; second, Merhoum SULEIMAN, who begot Merhoum BIMA, who was Sultan MAHOMED JELAL-ADDIN, whose son Sultan MAHOMED KEMAL-ADDIN begot Sultan ABU BAKAR, whose son Sultan OMAR AKAM ADDIN rules in the country of Sambas.

[‡] These titles of Sultan of Sambas and Penambahan of Matan are said in Pangiran KASUMA's version to have been first conferred by Sultan MUADDIN on the two sons of Sultan ANAM as independent sovereigns. The Court of Sambas and that of Bruni continue to carry on friendly correspondence, and each acknowledges the relationship of the other.

The son of His Majesty who was at Sambas at the time when Sultan MUADDIN went to Kalekka was summoned to meet him there by His Majesty, who brought him back with him to Bruni. In Bruni he was invested as Sultan ANUM, and he is the root of the sovereigns of Sambas. After a time he was sent back to Sambas to govern it, and the land from Tanjong Datu to Batu Balak was given him as territory of Sambas, and from that point the territory of Matan began.

We will now refer to the children of Mĕrhoum TUAH, who remained at Bruni. Firstly, Pangîran ABDUL;* he was of great courage and strength like Raja TINGAH, and was the father of Sultan NASR-ADDIN, Mĕrhoum di Changi and Pangîran di Gedong KASSIM, Pangîran DERMA WANGSA, Pangîran MURALLIN, and Pangîran LAPAR. We do not notice the daughters. There were also the children of Mĕrhoum TUAH by his wife, a daughter of the Tĕmĕnggong of Grisik,† named RADINMAS WANGKAR, three sons, the eldest of whom, Raja OMAR, died and was buried at the mouth of the Inanam river. He was the father of Raja BESAR, who became wife of Raja AMAT, son of the Sultan JALIL-UL-JEBAR, whose child was the Raja Bĕndahâra ÛNTONG, father of Raja TUAH. Another child of Raja OMAR, also a girl named Pangîran TUAH, became the wife of Pangîran AMÎR, the son of Mĕrhoum di Pulau. She had one thousand people (*hamba*), and was the mother of Shahbandar KHARMA DEWA and Pangîran Besar SULONG.

There were also (other ?) children of Mĕrhoum TUAH by his Javanese wife: the second son, named Sultan ABDUL JALIL-UL-JEBAR, was the father of Raja AMAT; a younger son of Mĕrhoum TUAH was Raja LUADDIN, whose son was Sultan NASR-ADDIN.* Afterwards Mĕrhoum TUAH had another son named Raja TUAH, and another who became Sultan MUADDIN, who fought against the Pulau, and was the father of Bĕndahâra KASSIM. Another son was named Pangîran di Gedong SHAH BUDIN. There was another son named Pangîran Maharaja Lela, who lived at Sematan, and was the father of Pangîrans AMAT, ALAM and KADIR. Pangîran AMAT died at Kemanis, his supply of opium having failed him.

---

* This ABDUL was reckoned by DALRYMPLE in Soolook as one of the Sovereigns of Bruni; he was the eldest son of Sultan JALIL-UL-AKBAR, and father of Sultan NASR-ADDIN. There seems to have been civil war between him and his half-brother JALIL-UL-JEBAR; he was killed on the little rock called "Madang Madang" * lying off Tanjong Rancha Rancha in Labuan. A Pangiran Maharaja Lela seems to have conducted the war against him.

[* From *pedang* (pronounced by the Brunians *padang*), a sword, from the number of swords left masterless on this occasion.]

† Named SITI KAISA.

THE PORTUGUESE WRECKED VESSEL.

There was a vessel wrecked at Tanjong Prangi (Feringhie?) off Rijang. It belonged to the Portuguese, who are called Orang Makau by the Bruni people. The point of land now named Rijang did not exist at that time, nor was the mouth of the river then there. There was a sand bank only in the sea, off the mouth of the river. The people of Rijang took the Portuguese from the wrecked ship and brought them to Bruni to the Yang di Pertuan. It is not certain whether this was in the time† of Sultan ABDUL KAHAR, or of Sultan SHAH BRUNI, but His Majesty took them under his protection and called the Captain his son, and gave him the title of Pangîran KESTANI (? KRISTANI), and made him a present of Manila, because it was after the Spaniards had attacked Bruni ‡ and had returned to Manila, and Pangîran KESTANI promised the Mĕrhoum that he would get back Manila, but after he had lived some time in Bruni there came a Makau ship and took him away to Makau, but he afterwards returned and was desirous of presenting himself before the Sultan, but hearing at sea, off Ujong Sapo * that the Mĕrhoum was dead, he did not come up to Bruni, but left three guns—one named Si Tunggal, one named Si Kersla, and one was named Si Dewa—and then he went away.

---

* This must be a mistake. Sultan NASR-ADDIN was the son of Raja BESAR ABDUL, who was the son of the Merhoum TUAH by his first wife, by whom also he had two daughters. (See p. 21.)

This Raja ABDUL is recorded in the notes made in Soolook in 1763 by DALRYMPLE as a sovereign of Bruni in succession to Merhoum BONGSU, but all the Brunian historical records and traditions give the sovereignty on this occasion to his son Sultan NASR-ADDIN. The Raja BESAR ABDUL seems to have claimed the throne and been killed at Labuan in the time of Sultan JALIL-UL-JEBAR, his brother by his father's second wife SITI KAISA.

† The wreck must have taken place in the reign of the seventh Sultan SAIF-ADDIN UL REJAL, and this Captain is probably the officer referred by the Spaniards as assisting this son of the Sultan ABDUL KAHAR to displace his brother SI RIELA (SRI LELA), whom they had placed upon the throne in 1577, and whom their second expedition in 1580 was sent again to support.

‡ Alluding to the first attack in 1577.

---

* The point of the Island Muara which one makes in entering the river of Bruni.

LIST
OF THE
MAHOMEDAN SOVEREIGNS
OF
BRUNI, OR BORNEO PROPER.

No. 1.—Sultan Mahomed, who introduced the religion of Islam.

No. 2.—Sultan Akhmed, the brother of Sultan Mahomed. He married the daughter or sister of Sum Ping, a Chinese chief who had come down to Borneo, by order of the Emperor of China, to seek for the jewel which was in the possession of the dragon of China Balu. He went with his daughter on her marriage to Sultan Akhmed from China Batangan to Bruni, taking all his people with him, and there built the bar of stones at the mouth of the river and the Kota Batu at the residence of the Sultans. Sultan Akhmed had a daughter by his Chinese wife who was married to—

No. 3.—Sultan Běrkat, who had come from the country of Taif, in Arabia, and who was a descendant of the prophet through his grandson Husin; he enforced the observance of the religion of Islam and the laws of the Mahomedans, and built a mosque.

No. 4.—Sultan Suleiman, son of the Běrkat. He carried on his father's policy of propagandism and strict observance of religious rites and duties. He was succeeded by his son—

No. 5.—Sultan Bulkeiah,* called Nakoda Ragam, on account of his numerous caprices. He seems to have been a person of great activity and intelligence, made many voyages to Java,

---

* Pigafetta's visit to Borneo, which took place in 1521, was probably towards the end of the reign of Bulkeiah.

Malacca, Johor, and other places, and conquered the countries of Soolook and Luzon. He married LELA MEN CHANEI, the daughter of the Batâra, or King, of Soolook, and was succeeded by his son—

No. 6.—Sultan ABDUL KAHAR, called Mĕrhoum Krâmat, from the popular tradition of his phantom having appeared on horseback, after his demise, at the head of the armies of Bruni on one of the two occasions of the city being attacked by the Spaniards in the reign of his son in 1577 and 1580. ABDUL KAHAR had forty-two sons, of whom—

No. 7.—Sultan SAIF-UL-REJAL succeeded him. Two of his brothers were: the Bĕndahâra SARI, whose mother was a Javanese Princess; and the Bĕndahâra Raja SAKAM, whose mother was a Bajau Princess, through whom he inherited great possessions in the Bajau countries as far as Luzon. He was of a very arbitrary and licentious character, but resolute and brave. The Spaniards, at the instigation of two Pangîrans—Sri Lela and Sri Retna—attacked Bruni on two occasions, and took it on the second in 1580. During the troubles the Sultan with all the Court retired to Suei, a river to the westward of Baram, leaving Raja SAKAM as Regent to defend Bruni, which he seems to have done gallantly, and finally to have forced the Spaniards to retire. After this he brought his brother the Sultan back to Bruni, and himself conducted an expedition to Belahit, to which river the Pangîrans Sri Lela and Sri Retna had retired; there they were slain, and the Bĕndahâra returned to Bruni to support the government of his brother. The troubles of this reign were probably owing to the licentious disposition of Raja SAKAM, who is said to have taken all the most beautiful of the daughters of the Nobles for his wives and concubines, and it was his carrying away the daughter of one of them, for such a purpose, from her father's house on her wedding day, that drove Sri Lela and Sri Retna, who appear to have been sons of the former Sultan and half-brothers to SAIF-UL-REJAL and the Bĕndahâra, into rebellion. Sultan SAIF-UL-REJAL had two daughters, and afterwards two sons by his wife, and other children by concubines. The eldest Princess was an idiot; the second was the Raja DI MISJID, who settled her property (Bajau) on Raja TUAH, the daughter of her youngest brother, Sultan HASAN; these bequests became the nucleus of the wealth of her family—the Pulau Rajas. The eldest son of SAIF-UL-REJAL was—

No. 8.—Sultan SHAH BRUNI, who succeeded his father, but, having no children, and after a reign of some years, having no hope of lineal succession, abdicated in favour of his brother, Sultan HASAN. During this and the following reigns many very large brass cannon were cast in Bruni. A son of the Sultan SAIF-UL-REJAL by a concubine, who was made Pangîran Tĕmĕnggong MAHOMED by his brother Sultan HASAN, was the chief superintendent of the foundries.

No. 9.—Sultan HASAN, brother of SHAH BRUNI. He is described in the Bornean traditions as the most arbitrary, powerful and magnificent of the sovereigns of Borneo. He is called the Mĕrhoum di Tanjong, from his palace and his tomb both having been at Tanjong Cheindâna, the point of land behind Pulau Chermin, at the entrance of the Borneo river. He is said to have consolidated the provinces of the kingdom, and to have completed the conquest of such as were not previously thoroughly subdued. He fortified Pulau Chermin, and had a bridge constructed by which he could pass from his palace to the fort; elephants were in use for State purposes, and the etiquette of the Court was modelled on that of the Sultan of Achin, MAHKOTA ALAM. He married four Princesses, and had many concubines, and his palace was full of female servants. The eldest of his brothers by a concubine he made the Pangîran Tĕmĕnggong MAHOMED; the second brother was the Pangîran di Gedong Bruni, notorious for the cruelties he inflicted as punishments; the third brother of the Sultan by a concubine was the Pangîran Shahbandar ABDULLAH: all of them left children.

The Sultan HASAN was the first sovereign who established four great Officers of State, the number having been formerly confined to two—the Bĕndahâra and the Tĕmĕnggong; to these he added the di Gedong and the Pemansha.

The only legitimate sons of Sultan HASAN, whom I can trace, are the Sultan ABDUL JALIL-UL-AKBAR and the Sultan MAHOMET

ALI; the two legitimate daughters I find mentioned are the Raja SITI NUR ALAM, who inherited from Raja RETNA, her aunt, and the Pangîran TUAH, who is said also to have been very rich.

No. 10.—Sultan ABDUL JALIL-UL-AKBAR, son of Sultan HASAN. He was called the Mĕrhoum Tuah, so that he was probably the eldest son. He was succeeded by—

No. 11.—His son ABDUL JALIL-UL-JEBAR. His father had a son by his first wife, who was called Raja Besar ABDUL. The short record of the Borneo Princes, obtained at Soolook by DALRYMPLE, reckons this Prince as one of the sovereigns of Borneo in the place in which the name of his son, Sultan NASR-ADDIN, should have been inserted. ABDUL was killed at Labuan by order of his brother ABDUL JALIL-UL-JEBAR, but there would seem to have been a civil war before this event, as the Pangîran Maharaja Lela, the son of the Pangîran di Gedong Besar, a son of Sultan HASAN by one of his concubines, and consequently a cousin of Raja ABDUL, is said in the Sĕlĕsîlah to have been extremely courageous and enterprising, and that it was he who was able to fight against the son of the Mĕrhoum Tuah, the Pangîran Besar ABDUL.

The Sultan ABDUL JALIL-UL-JEBAR was the second son of the second wife of his father. This lady was a Javanese Princess, named SITI KAISA. He had been called Pangîran Tingah, and is known as Mĕrhoum Tingah, from his being the second of the three children of his mother, the eldest having been a son named OMAR, and the youngest a daughter, who had no family.

The Sultan ABDUL JALIL-UL-JEBAR had also a third wife and family, consisting of Sultan MUADDIN, another son Pangîran di Gedong DAMIT, and several daughters.

The eldest son of ABDUL JALIL-UL-JEBAR was named AMAT, and he died at Kemanis for want of a supply of opium, and is buried there.

No. 12.—Sultan MAHOMET ALI, a son of Sultan HASAN and brother of Mĕrhoum Tuah, succeeded his nephew ABDUL JALIL-UL-JEBAR.

The son of the Sultan MAHOMET ALI was the Pangîran di Gedong OMAR. His manners were so insolent, that the Nobles and people, headed by the Raja Bĕndahâra ABDUL MUBIN, who was a grandson of Sultan HASAN through one of his daughters, requested the removal of the obnoxious Wazir; his father consented, and his house was attacked by the Bĕndahâra. The di Gedong fled to his father's palace, which was burnt, and all the males of the royal family, except two infants named HASAN and HUSIN, were put to death by being garotted in the garden. This occurred on the evening of Sunday (*Malam Isnein*), the 14th Rabi al Ahkir, A.H. 1072. The Sultan MAHOMET ALI is hence called Mĕrhoum Tumbang di Rumput.

The two infants were protected by their brother-in-law, Pangîran BONGSU, and the government was seized by the Bĕndahâra, who reigned under the title of—

No. 13.—Sultan ABDUL MUBIN. He is called the Mĕrhoum di Pulau from his having lived at Pulau Chermin, and having been executed and buried there.

The people of Bruni with the Kedeians, headed by the Pangîgan BONGSU, who had been made Bĕndahâra by the usurper, after some time rebelled against the Sultan ABDUL MUBIN. For greater security, he had fortified Pulau Chermin, and its situation enabling him to cut off all communication between the sea and the town, he removed to the island and carried on the war from there. Treaties of peace were on several occasions concluded, but always broken by the Pangîran BONGSU (who had assumed the title of Sultan MUADDIN), as soon as his resources were recruited.

The war lasted about twelve years, during a great part of which time ABDUL MUBIN had been living at Kinarut, and four Pangîrans Tĕmĕnggongs had been killed in attacking him from Bruni. He finally returned to Chermin, under a treaty which his rival had sworn on the Koran to observe, but which was immediately broken. By the assistance of a force from the Sultan of Soolook, the forts on the island were captured, and the Sultan taken and krissed at his own desire, instead of dying by being strangled in the customary manner.

The Sultan ABDUL MUBIN was the third son of Pangîran Tuah, the second daughter of Sultan HASAN by her husband the Pangîran (afterwards Bĕndahâra) MAHOMED, the Raja of the Kampong Pandei Kawat, so that he was the nephew of the sovereign whose throne he had usurped, and whose life he had taken.

No. 14.—Sultan MUADDIN was the fourth son of the Sultan ABDUL JALIL-UL-AKBAR, and after death was called Mĕrhoum BONGSU. He was the nephew and son-in-law of Sultan MAHOMET ALI, Mĕrhoum Tumbang di Rumput.

No. 15.—Sultan NASR-ADDIN, known in history as Mĕrhoum di Changei, was the son of Pangîran Besar ABDUL, the eldest son of the Sultan ABDUL JALIL-UL-AKBAR by his first marriage. He succeeded Sultan MUADDIN.

No. 16.—Sultan KEMAL-ADDIN was the next sovereign and the younger of the two infant sons of the Sultan MAHOMET ALI, who had been spared from the massacre of his father and brothers. He is called the Mĕrhoum di Lobah, and abdicated in favour of his son-in-law.

No. 17.—Sultan MAHOMED ALI-UDDIN, in whom the claims of the various branches of the royal family are recorded to have met, was the son of the Pangîran di Gedong SHAH BUBIN, the son of Sultan MUADDIN. His mother was the sister of the Raja Tuah ABDUL MUMIN AMIR-UL-WAZIR, son of the Bĕndahâra ŬNTONG, son of the Raja AHMET, eldest son of Sultan JALIL-UL-AKBAR, the eldest son of Sultan HASAN.

Sultan MAHOMED ALI-UDDIN, who is known as the Mĕrhoum di Bruni, and was called also Raja APONG, died before his father-in-law and great uncle, the Mĕrhoum di Lobah, who again ascended the throne. He was succeeded by—

No. 18.—Sultan OMAR ALI SAIF-UDDIN, the son of Sultan MAHOMED ALI-UDDIN, must have become Sultan at a very early age. He is recorded by DALRYMPLE to have reigned in A.D. 1762, and the date of his death, as stated in his tomb in Bruni, is the 22 Zul Haji, A.H. 1209, corresponding with 10th July, A.D. 1795.

Sultan Omar Ali Saif-uddin married Raja Putri, daughter of the Sultan Kemal-addin, Mĕrhoum di Lobah, and had by her the Sultan Mahomed Tej-Waldin. When this Princess died the Sultan married her sister Raja Nur Alam, who was the mother of Sultan Mahomed Khan Zul-Alam. His third wife was the Pangîran Istri Bongsu, also a daughter of Mĕrhoum di Lobah, and widow of Pangîran Pa-Mancha Kassim, who was by her the father of Pangîran Sa Lia.

No. 19.—Sultan Mahomed Tej-Waldin succeeded his father Sultan Omar Ali Saif-uddin. The date of his death is the 2nd Zul Haji, A.H. 1221=14th February, A.D. 1807.

No. 20.—Sultan Mahomed Tej-Waldin resigned in favour of his son, the Sultan Jemal-ul-Alam, who died during the lifetime of his father, on the 9th Shahban, A.H. 1210=18th February, 1796, after a reign which is variously stated as having lasted from six to nine months. His father re-ascended the throne, and occupied it till his death in 1807, as before recorded.

No. 21.—Sultan Khan Zul-Alam, half-brother of the Sultan Tej-Waldin, succeeded him. His wife was the Pangîran Sa Lia, whose child Râja Nur Alam was married to the Sultan Mahomed Jemal-ul-Alam, and their son became Sultan Mahomed Ali Saif-uddin II., whose sister became the first wife of the present Sultan Abdul Mumin.

After Pangîran Sa Lia's death the Sultan Khan Zul-Alam married Pangîran Nur Selam, a daughter of Pangîran Sri Rama, and had issue daughters. The third wife of the Sultan Mahomed Khan Zul-Alam was the Pangîran Selamah, also a daughter of Pangîran Sri Rama; her children were the Pangîran Sri Banun, Muda Mutalam (who usurped the sovereign power as Sultan Mahomed Alam, and was also called Raja Api), Muda Hasan, Pangîran Muda Mohomed, and others.

The date of Sultan Mahomed Khan Zul-Alam's death is not recorded on his tomb. He is said to have been Sultan at the time of the eruption of the mountain Temburu which took place in 1815.

No. 22.—Sultan Omar Ali Saif-uddin, the second son of the Sultan Mahomed Jemal-ul-Alam succeeded his great uncle, but Raja Api attempted to subvert the succession in his favour, and there appear to have been several years of troubles in Bruni, until the authority of the legitimate Sultan was established by the death of Raja Api, who was strangled at Pulau Chermin, and his family dispersed, Raja Muda Hashim and the Raja Muda Mahomed, his brothers, and other relatives going to Sarâwak.

The Sultan Omar Ali Saif-uddin II. died in Bruni in 1852.

No. 23.—The Sultan Abdul Mumin, the present Yang di Pertuan, is descended from Sultan Kemal-Addin. He succeeded to the throne by the will of his predecessor and the general consent of the people.

TRANSCRIPTION AND TRANSLATION

OF A

HISTORIC TABLET

Engraved on stone, in the Malay character, by the order of the Sultan Mahomed Tej-Waldin, in the year A.H. 1221 (A.D. 1804), and now standing on the tomb of his son the Sultan Mahomed Jemal-ul-Alam in the "Makâm damit," situated at the southern foot of Bukit Panggal in the city of Bruni—"the abode of peace."

[*Copied on the* 1*st of June*, 1873.]

This is the genealogy of the Rajas who ruled over the country of Bruni, as set forth by Datoh Imaum Yakub. He heard it from the Mĕrhoum Bongsu, who is called Sultan Muaddin and His Highness Sultan Kemal-Addin. These two Rajas ordered a record to be written of their forefathers, in order that it might be known by all their descendants up to the present time. God knows if this is so.*

Inilah Sĕlĕsîlah Raja Raja yang karajaan di nĕgri Bruni diniatâkan uleh Datoh Imaum Yakub iya mendungar deripada Mĕrhoum Bongsu yang bernâma Sultan Muaddin, dan Paduka Maolâna Sultan Kemal-Addin Ka dua Raja itu meniurot meniuratkan datoh nini moyangnia Sĕpaya dikatahui uleh segâla anak chuchunia sampei sekarang ini Wallahu Ahlum.*

---

* Wallahu Ahlum—an expression used by Mahomedans to defend themselves from the sin of writing down or stating a fact which may not happen to be correct.

And Sultan Mahomed Tej-Waldin ordered Tuan Hâji Khatîb Abdul Latîf to write this genealogy for the information of all his descendants who might possess the throne and crown of royalty in the country and provinces of Bruni, the abode of peace; who in their generations might take the inheritance of the royal drums and bells [an emblem] of the country of Johor, the seat of Government; and who might further take as their birthright the royal drums and bells [an emblem] of Menangkĕrbau, *i. e.*, the country Andalas.

Now he who first ruled the country and introduced the religion of Islam and followed the laws of our prophet Mahomed (the blessed of God, on whom be peace), was His Highness Sultan Mahomed and his brother Sultan Akhmed: now he begat a daughter by his wife, the sister of the Chinese Raja, whom he had taken from China Batangan: that was the princess who was taken to wife by Sheriff Ali, who came down from the country of Taif.

Moreover that Sheriff Ali became Raja under the name of His Highness Sultan Bĕrkat: it was he who enforced the observance of the laws of the messenger of God (blessed of God on whom be peace), and erected a mosque, and all his Chinese subjects built the stone fort; that Sheriff Ali was descended from the Amîr of the Faithful Hasan, the grandson of the messenger of God. Now His

Maka Sri Sultan Mahomed Tej-Waldin menitahkan pada tuan Hâji Khatîb Abdul Latîf meniuratkan Sĕlĕsîlah ini sĕpaya dikatahnī segâla anak chuchunia Raja yang mempuniai takhta mahkota karajaan dalam kandang dairah nĕgri Bruni daruselâm yang turun tamurun yang mengambil pusakaan nobat nagâra dan gunta alâmat deri nĕgri Johor Kamâl-ul-Makâm dan mengambil lagi pusaka nobat nagara gunta alâmat deri Menangkĕrbau itu nĕgri Andalas.

Maka adalah yang pertama karajaan di nĕgri dan membawa egâma Islam dan mengîkut Shariat nabi kita Mahomed Sallallahu Allaihi Wasallum, iya itu paduka Sri Sultan Mahomed dan Sudarania Sultan Akhmed maka beranak sĕorang perampuan dungan istrinia sudara Raja China yang diambil deripada China Batangan putri itulah yang di ambil uleh Sheriff Ali yang turun deri nĕgri Taif.

Maka Sheriff Ali itulah Karajaan di nama-i akan diya paduka Sri Sultan Bĕrkat iyalah yang mengraskan Shariat rasûl Sallallahu Allaihi Wasallum dan berbuat musjid dan segâla ryto China berbuat Kota Batu; tuan Sheriff Ali itu panchîr Sĕlĕsîlah deripada Amîr al muminin Hasan chuchu rasûl Allah. Maka paduka Sri Sultan Bĕrkat itu beranakkan paduka Sri Sultan Suleiman, dan Suleiman be-

Highness Sultan Bĕrkat begat His Highness Sultan Suleiman, and Suleiman begat His Highness Sultan Bulkeiah, the Raja who conquered the country of Soolook and the country of Seludong,* the name of the Raja of which was Datoh Gambang: and Sultan Bulkeiah begat His Highness Sultan Abdul Kahar who was named Mĕrhoum Krâmat [Saint], and he begat His Highness Sultan Saif-ul-Rejal, who begat His Highness Sultan Shah Bruni. After him his brother reigned, His Highness Sultan Hasan, he who was called the Mĕrhoum di Tanjong [of the cape], of the children and grandchildren of His Highness those succeeded to the throne in Bruni who were of the best character. It was Sultan Hasan who upon the throne of his kingdom strictly followed the rule of Sultan Mahkota Alam of the country of Achin, and it was that Sultan Hasan who begat Sultan Abdul Jalil-ul-Akbar, who was called the Mĕrhoum Tuah [old]. He begat Sultan Abdul Jalil-ul-Jebar, who begat the Prince Bĕndahâra Ŭntong, who begat the Prince Tĕmĕnggong Mumin Amîr-ul-Rethar, also of the country of Bruni.

Afterwards the brother of Mĕrhoum Tuah was invested with the royalty and named His Highness Sultan Mahomet Ali; he was the great grandfather of His Highness Sultan Mahomed Ali-Uddin, who is now reigning in the country of Bruni.

ranakkan Sri Sultan Bulkeiah raja yang mengalahkan nĕgri Soolook dan mengalahkan nĕgri Seludong nama rajania Datoh Gamban, dan Sultan Bulkeiah beranakkan paduka Sri Sultan Abdul Kahar yang dinama-i Mĕrhoum Krâmat beranakkan paduka Sri Sultan Saif-ul-Rejal beranakkan paduka Sri Sultan Shah Bruni: kumdian sudarania pula karajaan paduka Sri Sultan Hasan iyalah Mĕrhoum di Tanjong, maka anak chuchu baginda itulah mengambil karajaan dalam nĕgri Bruni ini mana yang baik becharania Sultan Hasan itulah yang kras diatas takhta karajaannia mengîkut prentah Sultan Mahkota Alam yang di nĕgri Achin, dan Sultan Hasan itu yang beranakkan Sultan Abdul Jalil-ul-Akbar yang dinama-i Mĕrhoum Tuah beranakkan Sri Sultan Abdul Jalil-ul-Jebar beranakkan pengîran Bĕndaharâ Ŭntong beranakkan pengîran Tĕmĕnggong Mumin Amîr-ul-Rethar dalam nĕgri Bruni juga.

Kumdian Sudarania Mĕrhoum Tuah di nobatkan karajaan bernama paduka Sri Sultan Mahomet Ali iyalah ninek paduka Sri Sultan Mahomed Ali-Uddin yang karajaan sekarang ini di nĕgri Bruni.

---

* The name of the city now called Manila.

Then that king died, and after a time his brother's son reigned under the name of His Highness Sultan Muaddin: after him his nephew reigned, His Highness Sultan Nasr-Addin, and after him his son ruled, Sultan Mahomet Ali, under the name of His Highness Kemal-Addin, and he gave the sovereignty to the grandson of his brother, who is reigning at this time under the name of His Highness Sultan Mohamed Ali-Uddin. His son afterwards succeeded, named His Highness Sultan Omar Ali Saif-uddin and next he gave the kingdom to his son, His Highness Sultan Mahomed Tej-Waldin. After him he gave the kingdom to his son His Highness Sultan Mahomed Jemal-ul-Alam.

When that prince was dead the kingdom reverted to His Highness' royal father Sultan Mahomed Tej-Waldin. God knows if it is so.

After that I [the writer] do not know all his descendants who will become Rajas.

In the year of the prophet (blessed of God on whom be peace) one thousand two hundred and twenty-one in the year Dal on the 2nd day of the month Thul-hajah on the day Arbâa Sânat, [Wednesday] 1221.

Maka wafallah baginda itu maka kumdian karajaan pula anak sudarania bernama paduka Sri Sultan Muaddin kumdian karajaan anak sudarania paduka Sri Sultan Nasr-Addin, kumdian karajaan anak Sultan Mahomet Ali bernama paduka Sri Sultan Kemal-Addin iyalah membrikan karajaannia kapada anak chuchu sudarania iyala karajaan pada masa ini bernama paduka Sri Sultan Mohamed Ali-Uddin kumdian di rajakan pula anaknia paduka Sri Sultan Omar Ali Saif-uddin kumdian dibrikan pula karajaannia itu kapada anaknia paduka Sri Sultan Mahomed Tej-Waldin kumdian di brikan pula karajaannia itu kapada anaknia paduka Sri Sultan Mahomed Jemal-ul-Alam.

Maka telah wafallah baginda itu maka kĕmbali pula karajaannia itu kapada ayahanda baginda itu paduka Sri Sultan Mahomed Tej-Waldin Wallahu Ahlum.

Kumdian deri itu tiadalah hamba mengtahui akan segâla anak chuchunia yang akan jadi Raja pada hejrat nabi Sallallahu Allaihi Wasallum seribu dua ratoos duapuloh satu pada tahun Dal pada dua hari bulan Thulhajah pada hari Arbâa Sânat, 1221.

ACHEH,

COMMONLY CALLED ACHEEN.

BY

G. P. TOLSON.

In perusing the following account of Acheh, I trust your readers will accept it for what it is meant to be, namely, a brief compilation of notes regarding the country as I found it.

Acheh is the correct name of that part of Sumatra extending from Tamiang Point on the East to Trûmûn on the West Coast, though it is commonly, but erroneously, known to Europeans as Acheen.

Valentyn, however, writing as long ago as 1688, has exposed this misnomer. It is derived from the Hindustani word *Achai* meaning fine, or lovely, and is so called on account of the exclamation alleged to have been uttered by the first visitors from India on sighting the coast in general and Kampong Pandei in particular. This place, situated on the Acheh river, and not far from Kota Raja, is remarkable for a grove of enormous trees of great beauty. In describing the land and what they saw, we may presume this epithet *Achai* was so repeatedly used, that people came to speak of the newly discovered country as *Nĕgri Achai.* This visit must have been paid centuries back, at any rate long before the Islam religion was introduced into the country; for we find the name recurring in the "Undang Undang" or laws and customs of Menangkabau, promulgated by Perpâti Sĕbâtang, and collected and transcribed by Mr. Van Ophuyzen.

In them mention is made of the marriage of one of the Menangkabau princesses with a royal prince of Acheh. I may add that it was this marriage which gave rise to the Malay "Âdat Mengaku," which enacts that the bridegroom should be brought to the house of the bride, and never *vice versâ*.

Another legend has it, that a Hindû princess having one day disappeared, was found by her brother in Sumatra. On their meeting, he told the natives that she was his *Achi*, or sister. She was afterwards elected Queen, and hence this name was given to the country. This seems a very plausible story, and it is worthy of notice that the Hindû practice of piercing and largely distending the lobes of the ears, is prevalent up to this day among Achinese women; this custom is naturally attributed to the above-named princess.

I have also heard it alleged, that the name *Achai*, or *Acheh*, is derived from a species of leech, striped dark and light brown, small but vicious, which abounds in the jungle along the West Coast of Sumatra.

Although Acheh, as we generally understand it, represents the whole of that portion of North Sumatra from a line drawn across between Tamiang and Trûmûn to Acheh or Acheen Head, yet its people only occupy the land bordering the sea as far inland as the high ranges of hills, which skirt the coast at some places along the North and West, and at times run parallel with it, at a distance varying from five to twenty miles, converging at Acheen Head.

The land between these ranges consists of high plateaus or steppes, intersected by mountains which stretch continuously throughout the whole length of Sumatra, and are not inaptly termed by the Malays "Gunong Barisan." It it occupied by the two hill tribes Gayûs and Allas, the Battaks occupying the highlands further South. Outwardly these mountains resemble, in every respect, other ranges in the East, being thickly covered with jungle. Though I know of no active volcanoes among them, their formation is distinctly volcanic. Chief among their peaks are the "Golden Mountain" or "Mount Ophir," the "Orphan" or

"Selawa Betina," "Gunong Batu Mukûra," "Bukit Gapuh," "Elephant Hill" or "Bukit Pûdadu," "Gunong Chûnda," "Bukit Pasei," "Table Hill," Bukits "Tamiang," "Tamsei," and "Gompang," and "Gunong Abong." With one or two exceptions, these rise to a height of from 7,000 to 11,000 feet.

The country is fairly watered by a number of small rivers, streams, and creeks, the majority and the more important of which have their outlet on the North and East Coasts, those flowing into the Indian Ocean being more or less insignificant. The largest are the Kuâla Acheh, Kuâla Pasangan, Kuâla Jambu Ayer, Kuâla Perlak, and Kuâla Tamiang, which all form deltas or lagoons at their outlets. At ordinary times their depth is nothing to speak of, but when heavy rains have fallen up-country the volume of water they have to discharge is such that *banjirs*, or floods, ensue, which doubtless first led the people to build their huts on piles. At the mouths of these rivers one invariably finds a shallow bar, with a high surf running over it, and, by choosing that part where the least surf exists, you can best hit upon the entrance to the river. Unfortunately this is otherwise puzzling to find, for with every monsoon it varies its position, the entrance being at one time from the North, at another from the South, and as the land along the East Coast is undergoing a gradual but continual upheaval, numerous and sharp turnings of the rivers are formed.

Of the Geology of the country, I can but speak in a general way; gold, tin, and iron are met with on the West Coast, while sulphur is plentiful in Pûlau Way, and petroleum in Pasangan and along the North Coast.

Regarding its Botany, with my imperfect knowledge, I can only assert that I noticed no strange trees, except the Ba-Tchut or Batang Tchut, of the wood of which the Achinese make the sheaths of their *sakĕins*; it is a graceful tree, with dark green velvety leaves, small white flowers, and a seed consisting of a long sharp-pointed pod containing a cottony substance. A shrub growing along the sea shore, likewise new to me, also has a pod like the *nam-nam* fruit, full of this cottony substance. Palms are numerous. Among flowers, I have come across the jasmine, but have only met with two sorts of orchids, namely a species of *ærides* and the so-called "pigeon orchid."

Of the animal kingdom, Acheh possesses specimens in common with the rest of Sumatra, from the one-horned rhinoceros to the white ant or *rauges.*

As regards its climate, it is under the influence of the N. E. and S. W. monsoons, being most unhealthy during the periods of the changes of monsoon. The heat during the day is about the same as in Singapore, generally, however, tempered by a strong breeze, especially in Acheh Bĕsar; the nights, and more particularly the early mornings, are delightfully cool; but these very breezes too often bring on fever and other ailments.

In describing the country, it will, on political grounds, be best to divide it into the following districts, namely:—The (1) East Coast; (2) North-East Coast; (3) West Coast; and (4) Acheh Bĕsar (Acheen Proper).

The East Coast extends from Tamiang to Diamond Point, and comprises the following States (I give them in the order in which they extend along the coast from Tamiang northwards), viz.:—Mĕnjapahit, Langsar, Birim, Bayan, Sungei Raya, Perlak, Pedawa Bĕsar, Pedawa Kĕchil, Idi Bĕsar, Idi Tchut or Kĕchil, Buging Bayan, Glûmpang, Jûrûlu or Jûlot, Tanjong Sĕmantoh, and Simpang Olim.

At the head of each of these States, we find a Raja, each at one time or other a self-made and self-styled ruler, without a drop of royal blood in his veins. The exact dates and origin of these

Settlements, though comparatively recent, I cannot state, but they all owe their existence to immigration from other and older States, such as Pidir, Gighen, Pasei, and especially Tĕlok Semoy or Sĕmawei. The most powerful or influential of the immigrants either usurped or was given the position of Chief or Headman over the new Settlement, and the offspring of such chiefs or headmen have subsequently acquired the high-sounding title of Raja. Of the above named States, the most important and flourishing at the present day is Idi, comprising Idi Bĕsar and Idi Kĕchil.

The North-East Coast extends from Diamond Point to Pidir or Pedro Point, and comprises the following States :—Kerti, Gĕdongo, Pasei, Tĕlok Semoy or Sĕmawei, extending to Krûng Kûkûs, Pasangan with it subsidiary States Klumpang Dua and Blang Panjang, lying between Krûng Kûkûs, and Kuâla Jûmpa, Pûdadu, Samalanga, separated by the Kuâla Olim from Merdû, then Tringading, Rantei Panjang, Ujong, Ayer Labu, Gighen, backed by Kemangan, whence it derived its race of rulers, and finally Pidir, which stretches from Kuâla Pekan Bharu, one of the mouths forming the Pidir Delta, to Pidir Point.

Of all the Rajas of the above-named States, the only one having royal blood in his veins is the Tunku Maharaja of Tĕlok Sĕmawei, who formerly held sway over the several States along the East Coast, acting as the Wakil of the Sultan in collecting the tribute paid by them. The house of Pidir, which State at one time was of considerable importance, is connected to the Royal family only by marriage.

By Acheh Bĕsar, or Acheh Proper, is understood that corner of Sumatra formed by a line drawn from Pidir Point on the North to Kuâla Lambesi on the West Coast.

Proceeding thence South we have along the coast the following States :—Lambesi, Bubu Awĉh, Naw or Nôh, Tĕlok Kruit, Pati, Ranûng, Rigas, Kelapan Pasei or Krung Sabeh, Ranga, Tĕnûng, Waylah or Wulah, Bubun, Analabu or Malabu, Senagun, Trang, Tadu, Tripa, Simangan (which last eight named recognize at present one chief ruler—the Raja Kûjûruan Chi, residing at Analaboe), Kuâla Batu, Pûlau Kayû, Sûsû, Labinan Haji, Mûki, Tĕlok Tampat Tûan, and Trumun.

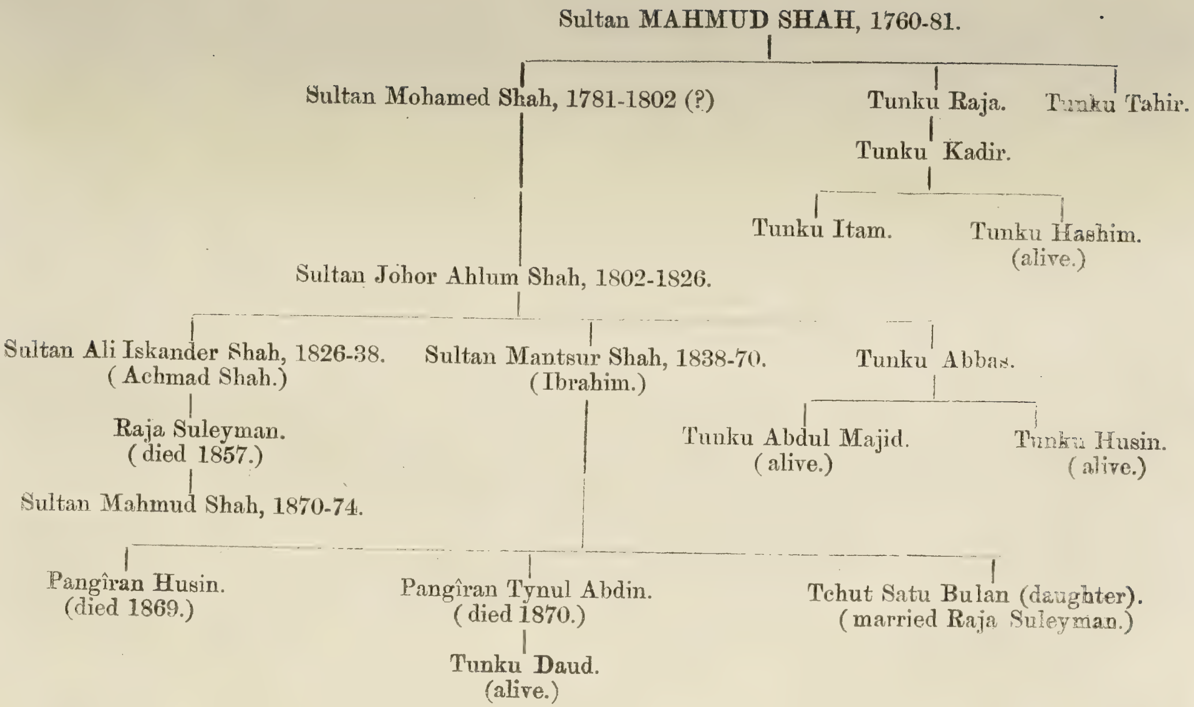
We now come to the smallest, yet most ancient and interesting, division of Acheh—Acheh Bĕsar, or Acheen Proper. It is so called, because it forms the chief seat of Government, and contains the capital of this once famous Sultanate or Empire.

Though I have only given the boundaries of Acheh, as they existed in 1873, its dominion at one time comprised the whole of the East Coast, together will the kingdom of Siak, while, as late as 1652, the whole of the West Coast, including Padang, was subject to it. Later on, however, as its power lessened, and that of the subordinate Chiefs increased, the tribute was often irregularly paid in to the treasury, and the authority held over the more remote States became merely nominal; it is not, therefore, a matter for wonder that these Rajas finally threw off the yoke, allied themselves with their more powerful neighbours, and declared for liberty.

While at this time wars on a large scale were carried on by the Portuguese of Malacca in Kedah, Pêrak, Johor, and other States in the Malayan Peninsula, the Sultan of Acheh was possessed of no means of chastising such turbulent petty rulers.

Acheh saw the zenith of its glory and power under Sultan Merhoum Darû Salam, otherwise known as Iskander Mûda, who ruled between 1606 and 1641. To follow its history minutely prior and subsequent to that date, would be beyond the scope of these notes; I can, therefore, only refer my readers to such works as Valentyn, Crawfurd, Anderson, and Veth.

Suffice it for us to know that there have been four dynasties—a Hindû, a Malay from Menangkabau, an Acheh, and an Arabic dynasty; the last named beginning with Sultan Mahmud Shah, who ruled from 1760 to 1781. His descendants are traced out in the accompanying genealogical tree.


Sultan MAHMUD SHAH, 1760-81.
Sultan Mohamed Shah, 1781-1802 (?)
Tunku Raja.
Tunku Tahir.
Tunku Kadir.
Tunku Itam.
Tunku Hashim. (alive.)
Sultan Johor Ahlum Shah, 1802-1826.
Sultan Ali Iskander Shah, 1826-38. (Achmad Shah.)
Sultan Mantsur Shah, 1838-70. (Ibrahim.)
Tunku Abbas.
Raja Suleyman. (died 1857.)
Tunku Abdul Majid. (alive.)
Tunku Husin. (alive.)
Sultan Mahmud Shah, 1870-74.
Pangîran Husin. (died 1869.)
Pangîran Tynul Abdin. (died 1870.)
Tchut Satu Bulan (daughter). (married Raja Suleyman.)
Tunku Daud. (alive.)

These Sultans lived at Kota Raja, or the Kraton, as it is called, being lords of certain crown lands as well as of the four Misjids, viz., Misjid Raja, close to the Kraton; Misjid Indrapura in the Sagi of XXV. Mukims; Misjid Indraputra in the Sagi of XXVI. Mukims; and Misjid Indraputra in the Sagi of XXII. Mukims. These temples were and still are the only recognised places of coronation. The object in having more than one such place of coronation is that, if one fell into the hands of the enemy, or anything happened to the Raja, another place in one of the Sagis would be at hand, where the ceremony of crowning the newly chosen Raja could be properly performed; were it to be held elsewhere, the coronation would be deemed invalid.

Besides the crown lands, Acheh Proper is divided into the three above-named Sagis, whose present Chiefs are respectively Tŭkû Abbas, Tŭkû Tchût Lambung, Tŭkû Muda Tchût Banta and Panglima Pulim. While speaking of Tŭkûs, it should be remarked hat this is the title of a Chief or Noble in Acheh Proper, a Tunku being a well-to-do person as well as a learned man or schoolmaster; at Pidir these two titles signify just the reverse.

The Sagis are again subdivided into Mukims, or districts possessing a Misjid, as denoted by their number, viz., that of XXV. into 9, 6, 4, and 3 Mukims, and Mukims Lĕpung, Kluwang, and Lui. That of XXVI. into 7, 3, 3, and 4 Mukims, and 3 Mukims Tûnkûp, Mukims Sĕlang, Chadi, Kliang, Lambarû, Lamsenong, and Branoh; while the XXII. Mukims, although now including many more districts, were originally composed of 7 and 5 Mukims, and Mukims Indrapura, Tanah Abêh, Lamkabui, Kinaloh, Rŭnrûng antûh, Raja Dua, Lamtobah, Lamlaut, and Daya.

The Head of the Sagi has authority over the Heads of the Mukims, and these again have their Wakils or Imâms, who have under them the Kĕchils, or heads of villages. The Head of a Sagi takes no part in the political administration of the country. He has merely to govern, keep in order, and, in case of war, defend his own district; he is also bound to furnish the Sultan with men in times of war with his neighbours.

Till within the reign of the last three Sultans, the Suku system prevailed, and the ruler of Acheh always had his Council of four Hulubalangs, aided by eight minor Hulubalangs, &c., the former consisting of persons holding the hereditary titles of Maharaja Mangkû Bûmi, Maharaja Mangkû Bĕsi, Perdâna Mĕntri, and Laksamana Panglima Dalam.

Since these have been done away with, the Sultan, or Raja, has reigned without advisers beyond his Court favourites, and, in their choice of a ruler, the chiefs have been mainly guided by the opinion and advice of the Tûkû Kali, the High Priest.

The coronation generally took place at the Misjid Raja, and the chiefs were expected to remain three days at least at or near Kota Raja after the ceremony of placing the Raja on the Batû Tabek, or coronation stone, as a token of their adherence to the newly chosen prince, the Tûkû Kali being the first to pay him homage. Kota Raja, as it used to exist, exists no longer, it being now a neat civilised military station. Formerly, however, it consisted of a Kota with an inner Kraton or King's Palace (at one time it is said to have contained an extensive harem and some 3,000 Amazons), and surrounded by suburbs, the circumference of which may be roughly taken at eight English miles. It is situated on the left bank of the Acheh river, and has the Krûng Darû running through it and into the Acheh rivers.

This latter is the stream made mention of by Captain Best, as having had its course diverted, but not to the extent he imagined.

The origin of the people is, without doubt, a strong mixture of Hindû and Malay with the Aborigenes or hill tribes, judging from their type, language, and the fact of their first rulers being Hindûs followed by Malays from Menangkabau, who were either of royal blood, or subsequently connected with royal blood by marriage.

The amount of the population is not known with any certainty, but is generally accepted as one and-a-half million. Though the Malay predominates, we find, however, especially along the coast and at the most frequented ports, the Tamil, Arabic, Hindû, and Nias races, the last named being descendants of the slaves brought in former times from the Nias islands.

In character, the orang Acheh differs very little from the Sumatra Malay, or Malay of the interior of the Peninsula, but being less civilised, and having lived so far in an independent country, he is, if anything, more turbulent, more piratical, more treacherous, less confiding, more demoralised, and, in a word, the greater blackguard of the two. Of course, in making the above comparison, I do not take for my pattern the well behaved Malay one is in the habit of meeting in our Colonies or the more regulated Native States, but I refer to the average Malay such as he was before he came under the influence of civilization; nor, on the other hand, am I characterising an orang Acheh who has long been in contact with European or other traders from the Straits.

À propos of their character, I may mention that, not infrequently, a respectable Malay of Sumatra has been known, when giving his son his last advice on starting life, to add :—"Jangan turut tipû orang Acheh."

In figure the men are mostly tall and slim, waisted though often with broad shoulders, while the women are well formed, and would be good looking were they not so hard-worked from their very youth; they become prematurely aged. They further disfigure themselves by wearing huge brooch-shaped earrings requiring the lobes of their ears to be stretched to an unsightly extent.

Both men and women dress soberly, the colours of the *sĕlendang*, *sarong*, and *sĕluar*, which last are peculiarly narrowed at the ends, being generally brown, black, or dark; on high days and holidays, however, you see them wearing a white shirt or jacket with a gaily coloured handkerchief, generally magenta, either slung over their shoulders or tied round their *topis.*

The men carry with them either a *klewang* (naked blade) or *sekiĕn panjang* (a straight blade in a sheath hollowed out of one piece of wood), and a *ranchong,* the Malay *badik;* while, when on the war trail, they have the *tombak* or spear, "Brown Bess," or a blunderbuss, about them, and some will carry a shield as well.

In manners and custom they differ in no way from the Malays, it being needless to state that they are Mahomedans, and very fanatic to boot. They keep up all the religious feast days, and observe the ordinances of "Khanduri," when a buffalo, or bullock, as customary, is slaughtered and eaten. Their every day diet, however, is rice, dried fish, and fruit, occasionally varied by goat flesh.

In person, they are, as a rule, far from cleanly, and their houses, which are insignificant, are extremely dirty. These houses are usually grouped in kampongs, each house standing in its own compound, strongly fenced in, and the whole kampong being well palisaded and protected by the bamboo *dúri.* The more important kampong possesses, besides, a *pĕkan,* or market place, consisting of an open space or short road flanked by rows of shops under one and the same roof.

The houses stand on piles, and generally consist of three compartments, the front being used as a reception room and shop, the centre, invariably standing a couple of feet or so higher than the front room, being the private sitting and bed room for the family, and the back compartment, which again is lower than the centre room, being used as kitchen, stores, &c. To every kampong there is likewise attached a *balei,* being a shed in which the men toll by day, using it also for holding meetings, and which forms the bed room of the youths and unmarried men by night.

Of their morals, the least said the better, especially as regards the rulers and headmen, whose depravity is glaring. Their favourites, called *sĕdalis*, boys from eight to twelve years old, as among the Romans, are trained as *Bayadères*, and as they reach manhood remain attached to the court or household of their owner, being in their turn the teachers of the new favourites, their substitutes.

The people are much given to kidnapping and cattle-lifting, being great adepts at the latter art. One can thus imagine the endless internal wars these propensities were likely to lead them into.

Labour is but unevenly divided between the men and women, the latter having more than their share. The men content themselves with ploughing, fishing and gathering the *nipah* branches destined for atap roofing, while the women have to plant, and gather the padi crop, to stamp it into rice, and to carry the produce to market. You therefore see numbers of women along the road carrying heavy loads on their heads, with which they walk as erect as pillars, in single file, accompanied by boys and girls, who share this labour according to their age and strength, while the men are often found lolling at home. The further you go inland and away from civilisation, the more you see this, but the better class of orang Acheh only allow the women to do the domestic work, such as *temboking* padi, and weaving sarongs.

In agriculture the country is not very advanced. Pepper is the chief article cultivated along the East and West Coasts, while betel and a little tobacco form the staple product of the North-East Coast. Acheh Bĕsar produces little or nothing for export, its people being more commercial, or being satisfied with cultivating their *sâwah*. Very few States producing pepper grow sufficient padi for their own consumption, and, with the exception of Passangan, and one or two others, none have ever exported rice. Besides these articles, a small quantity of coffee is produced in Acheh Bĕsar, and, to a limited extent, culture of silk is carried on here, a wild mulberry being indigenous. The silk, however, is of coarse texture. Mat-making has developed into an art, with these people.

It is in war, however, that they come out strong, for they evidently have acquired knowledge from some more civilised nation, to judge from the clever way they form their entrenched positions and take advantage of the ground for the formation of rifle pits, and bomb-proof underground tunnels, into which they retire when bullets and shells pour in thickly.

The coin universally used is the Carolus dollar or *ringgit* "Meriam," and Straits copper, while at one time their currency consisted of small gold pieces called *derhams* and tiny lead half-cent pieces.

Their ornaments are of silver, or a mixture of gold and copper which they value highly.

Their weights and measures are, for pepper, on the West Coast, as follows:—A bamboo or *hari* of pepper should hold as much as a quantity of rice having a weight equivalent to $63, (Carolus dollars), while dealing in rice the equivalent weight is only 56 Carolus dollars; 16 of these bamboos go to a *nalih*, and 5 *nalih* to the pikul; or 40 bamboos go to the *tong* or tub, and 2 tubs to the pikul; 40 tubs or 20 pikuls going to the *koyan*. Along the East Coast, 20 *hari* or bamboos go to a tub of pepper, 80 tubs going to the coyan. There, and along the North Coast, as regards betelnut, 16 bamboos or *hari* go to a *nalih*, 10 *nalih* to a *kuncha*, 10 *kuncha* to a *koyan*, which generally gave 20 to 23 pikuls. With rice, 40 catties equalled 1½ *nalih*.

Their language, as will be seen from the few words used in this paper, is fundamentally Malay, with some additional words picked up from their neighbours—the Gayus and Nias—and others they have come into constant contact with. Their dialect, however, is peculiar, the Achinese rolling their words and having the habit of clipping them, so that it is quite impossible for one unacquainted with the language, however conversant he may be with either Sumatran or Straits Malay, to understand them.

I have yet to notice the group of islands North of Acheh, and forming part of Acheh Proper, the largest being Pûlau Way, a pepper producing island, but formerly of more importance from being the place to which criminals were banished. Pûlau Bras and Pûlau Nasi follow next in size, and then we have Long and Stone Islands, the latter supplying the Acheh folks with the soft sandstone which they use as tomb-stones.

ERRATA

TO THE PAPER ENTITLED "ACHEH."

Page	38,	line	2,	*For*	Mengaku	*read*	Mengâku
,,	41,	,,	25,	,,	connected to	,,	connected with
,,	42,	,,	3,	,,	Analabce	,,	Analabu
,,	43,			,,	Tynul Abdin	,,	Zainul Abdin
,,	45,	,,	25,	,,	rivers	,,	River
,,	46,	at end of the 3rd para. add:—("Don't follow the example of the deceitful Achinese." F.A.S.)					
,,	46,	line	23,	*For*	slim, waisted	*read*	slim-waisted
,,	46,	,,	26,	should read thus:—youth. They become prematurely aged, and further they disfigure.			
,,	47,	line	2,	After	*topis*	insert	(Hats.)
,,	47,	,,	19,	,,	*dûri*	,,	(Spike.)
,,	47,	,,	29,	*For*	toll	*read*	loll
,,	48,	,,	20-21	After	*temboking*	insert	(pounding)

FROM PÊRAK TO SLIM, AND DOWN THE SLIM AND BERNAM RIVERS.

BY

FRANK A. SWETTENHAM.

I have offered the following Journal of a Journey, made in February, 1875, from Durien Sebâtang on the Pêrak river to Slim, and down the Slim and Bernam rivers to the sea, because it appears to me a fitting continuation of Mr. LEECH's second Paper in the last number of the Journal, and also because, I believe, I was the first white man who ever ascended the Songkei river, visited Slim, or descended the Bernam river; and even after my journey I found it difficult to convince those who took any interest in the matter at all—and in 1875 they were very few in number—that the Bernam river, which does not even yet appear on the Admiralty Charts of the Straits of Malacca, is, in many respects, the finest river in the peninsula, some two miles wide at the mouth, navigable for large steamers for many miles, and, most curiously, having its *embouchure* less than twenty miles from that of the Pêrak river—a much longer river than the Bernam, one which drains a far greater extent of country, and is itself navigable for steamers for a distance of forty to fifty miles.

So far the Malay Peninsula had been, so to speak, a book which we had been content to see lying unopened within our reach; we saw only the cover, indeed only one side of the cover; the names of the large Malay States were unknown to all but a very few, and their real position and boundaries to none in the Straits Settlements.

In 1875 we were raising the cover, still only on one side, and peeping inside at the first few pages; now, though we have still little exact information, we have much to add to our former knowledge of the peninsula, and especially as regards the western States. We know, for instance, that the Pêrak river rises in the borders of Kelântan, Kedah, and perhaps Pahang, and, after running a short distance in an easterly direction turns to the South and continues parallel to the coast-line until within a few miles of its mouth, when it turns West into the Straits of Malacca, about eighty miles South-West of Penang.

The Bernam river, which, from its junction with the Slim river, runs West to the sea, we now know really holds a course almost at right angles to the Pêrak river; the Slim and Bernam rivers, before their junction, flowing, the former in a north-west, the latter in an south-westerly direction, and draining, the one the Slim, and the other the Ulu Bernam district.

The combined rivers, known, from their junction, as the Bernam river, flow, to use an Hibernicism, in a tortuously direct line to the sea, draining an immense low country, unpeopled and unknown, even to the few Natives who may be called Natives of Bernam.* From the numerous sluggish but considerable rivers which fall into, and help to swell the volume of the Bernam river, the country running from the right bank towards Pêrak, and the left towards Sĕlângor, must be low, and probably much of it swampy; whilst the numerous tracks of elephants and rhinoceros leave no doubt that large quantities of big game are found in this district.

I said our search for information had been confined, for the most part, to the western side of the peninsula, and that is so; but quite recently, Mr. Bozzolo, for six years a resident in the neighbourhood of what was known as the Galena Mines, on the East coast, has furnished some valuable information regarding the position of States in that neighbourhood.

---

* Bernam, the name of this District is derived from برانم (Berânam), which means "six together," because the place was so little known and so sparsely populated that the whole number of its inhabitants originally amounted to six.

It now appears that Patâni is a small State, on the sea coast, to be crossed in a few hours' walk, and that the following more considerable States, hitherto all classed "Patâni," viz., Rĕmân, Ligêh, and Sai, lie between it and the head-waters of the Pêrak river.

It is probable that Kelântan and Pahang, on the one side, meet Kedah and Pêrak, on the other, all four States thus meeting within a very small area, but it is only the people who live on the spot who know anything of these interior limits.

Five years ago the Sultan of Trenggânu and the Raja of Kelântan told Sir WILLIAM JERVOIS they knew nothing of the interior boundaries of their States, nor even what countries they marched with.

It is certain, however, that tin raised in Rĕmân goes down the Pêrak river, and Mr. BOZZOLO tells me that, whilst the Pêrak river from its source for some distance passes through a district inhabited solely by *Sakeis* (wild people), the small States on the other side of the range which divides the source of the Pêrak from the waters flowing into the China Sea, are thickly populated by Malays, whilst *Sakeis* are rare.

Another geographical fact very recently established is that the State known as Jellye (more properly Jelai), one of the Negri Sembîlan or Nine States, hitherto placed to the North-East of Sri Menanti, as a matter of fact lies to the South-East of that State, is drained by the head-waters of the Johôl river (which, after passing through that State, falls into the Sungei Muar), and is in fact identical with Inas, by which name it is now more commonly known.

Lastly, I am told on good native authority that three days' journey up the Pahang river will bring the traveller to the mouth of a tributary called the Chineh, and that this stream forms the connecting link between three considerable lakes, the lowest of which is known by the same name as the river.

Pahang, however, which is the State of the greatest interest, both geographically and otherwise, is the one of all others least known to us, and contains a field for exploration well worthy of scientific research.

With this preface I will leave the Journal to speak for itself.

7th February, 1875.

Left Bandar at 4.30 P.M., by the launch, going very slowly, as the wood was bad; we did not reach Durien Sebâtang till 6.15 P.M.

I sent the boatman on shore to make all his preparations, and told him I wanted the boat at 5.30 A.M. to-morrow.

8*th February.*

The boatman gave me a great deal of trouble, had nothing ready, but after some severe language he managed to start at 9 A.M.

My guide at the last moment deserted me, saying he was afraid to make the return journey by himself and could get no one to accompany him. Tunku SULONG very fortunately succeeded in getting two Mandêling men who promised to take us to Slim.

SYED MASHOR, I hear, is at Sungei Raya, so after all I shan't see him on this journey.

On our way up here the other day from Batarâbit there was a flock of some seven or eight goose-teal on the river, and having no shot-gun I fired at them with a snider, and, strange to say, hit one; they were about eighty yards off; the bird was shot through the wing bone close to the body, and though it could not get away, it dived whenever we tried to get near it, until a Manila boy dived after and caught it under water.

I was told if I went up the Bidor river I should be two, if not three, nights on the way, that I should then have to walk to Songkei, a long day's walk, from there to Slim, two days' hard walking, and Slim to Ulu Bernam two nights, from Ulu Bernam down the river two or three days, that is, ten or eleven days in all, and lastly that MASHOR is not at Bidor. Whereas if I went up the Songkei, instead of the Bidor river, I must save one or two days. Accordingly I determined to go to Songkei instead of Bidor.

We entered Kwala Songkei at 5 P.M., and stopped at a clearing at 5.30 for the night, sleeping in the boat.

9th February.

Took down all the kajangs* and started poling at 6.30 A.M. The river was dreadful, just like the Labu, only a little clearer, and not so many thorns; the day broiling hot, and we got the full benefit of the sun as we had no kajangs. Our men worked very well, and we reached Songkei at 5.30 P.M., about fifteen miles in all, I should think. For the last mile or two the river was much wider and more open, and we were able to put up the kajangs, and it was well for us that it was so, for at 4.30 P.M. there came on one of the heaviest storms of rain I have seen, with thunder and lightning.

At Songkei there are some three or four detached houses.

JAAFAR, the old boatman, who turns out better on acquaintance, told the Pĕngûlu he was to send me on with men. It appears, however, that we are still a day's journey, either by land or river, from the beginning of the Slim road; so we shall have to settle to-morrow morning how we are to go. I should prefer the boat, as we shall have plenty of walking, but the river is difficult and the water low.

We slept very comfortably in an empty house on shore.

---

* Pieces of portable thatching with which boats are roofed.

10*th February.*

This morning we agreed to go up the river as far as the beginning of the Slim road, and, as our boat was too big for the shallow water, Toh Muda got us a smaller one, and we started up the river at 8 A.M., and it will be a wonder if we reach our destination to-night.

The travelling was much better to-day. The river open, and we had the kajang on all the day. The only drawback was the snags, and they were not very bad. My own crew were abominably lazy; but I had four men from Songkei who worked very well, and we reached the Toh Dagang's house at 2.45 P.M., and he has engaged that I shall start first thing to-morrow. The Toh Dagang was very polite, and he sent for the Pĕngûlu of Songkei, one Toh Bikas, a very pleasant looking old fellow, who told me he had never seen a white man before, but he does not regard me with much curiosity. He and the Toh Dagang agreed to furnish men to carry my things.

The Toh Dagang considers it a matter of honour to sit up all night and watch me, so he amused himself by playing cards until day dawned.

11*th February.*

I did not get away till 8.15 A.M., five men carrying my effects. The road goes straight across the Songkei river and then direct for the hills.

At first the path was very bad, a regular slough of despond, but after two or three miles it got much better, and altogether I could not complain of it.

We walked for two hours, and then stopped for half an hour, and then on again walking and resting over a slightly hilly country until we reached Trolah at 3.30 P.M., having walked five hours and rested two and-a-quarter.

We were not sorry to stop, for jungle walking is very severe. I call the distance thirteen miles.

We put up for the night in a regular hovel, the whole kampong consisting of two wretched houses in the heart of the jungle. There is here a nice stream which runs into the Slim river.

12th February.

Got away at 7.30 A.M. and went at once into big jungle. The road from here to Slim is a very good one as jungle roads go, indeed about the best I know; altogether from Songkei to Slim the road is good, with the exception of a mile or two close to Songkei.

From Trolah to Slim the whole way is up and down hill,[†] but there are five hills proper, and one of them, the second from Slim, is a good deal higher and larger in every way than the others.

About four miles from Slim, in a charming spot, are some sulphur springs; the water is quite hot, and where it bubbles out of the rock you can't bear your hand in it for more than a moment. The smell of the sulphur is very strong.

The water from the hot springs runs into the stream (a considerable one) close by, and there are fine large trees growing in the middle of and around the stream; it is a most enjoyable halting place.

The last hill, the one next to Slim, is remarkable for being covered from top to bottom, on the Slim side, with large bamboos; I never saw such big ones, nor in anything like such numbers, many were 18 inches in circumference.

As you go down the hill the bamboos get smaller in size, but more in number, until you find yourself walking in a forest of bamboos with not a tree of any other description near.

Coming from out the bamboos at the foot of this hill you see before you the confluence of two rivers, the Slim and the Ghilîting, both about the same size, and you look on as lovely a picture as you can well imagine in such an outlandish spot.

[†] The Malays speak of this part of the road as "Bukit tiga puloh tiga," *i.e.*, "the thirty-three hills."

This place is the picture of rest and beauty; there are some two or three picturesque huts on the banks of the rivers, and right opposite rise two steep hills forming the boundary between Pêrak and Pahang. These hills, named Tumah Batak, are close by, and rise abruptly from the water.

Slim might almost be a village in Switzerland.

We reached this, after walking through both rivers up to the waist in water, at 1 P.M., after four and-a-half hours' hard walking, I should say thirteen miles, from Trolah.

The Datoh's house, we heard, was higher up the Slim river, and as I had hurt my foot coming down the last hill, and could not bear my shoes on, I took off shoes and socks and walked barefoot.

After forty minutes' fast walking, almost all through bamboo forest, and crossing the Slim river again, we reached the Datoh SAMPUH's house to find he had gone to the hills to see the *orang Sakei*.

The distance from Trolah to Toh SAMPUH's house is altogether over fifteen miles, and the total distance from Songkei to Slim twenty-eight or twenty-nine miles, perhaps less.

The Datoh's house was a miserable place and filthily dirty, with half a dozen *orang Sakei* in it, so little clothed that the scantiness of their apparel would have been less evident had it been entirely absent.

The men are above the average size of Malays, the women of the ordinary height, their hair is not straight but fuzzy, and they all, without distinction, wear a bamboo, about a foot long, through their noses, and are afflicted with a fearful skin disease which makes them loathesome to look at.

There are said to be about three thousand in the hills about Slim; and on the hills of Slim, Batang Padang, Bidor, and Songkei as many as ten thousand.

The headman of the Slim *orang Jakun*, or *Sakei* as they are called, is blessed with the title of "Mĕntri," and the Pĕngûlu of Slim is obliged to consult him in all things, otherwise, it is said, the *orang Sakei* would at once attack the Pĕngûlu and his people, who dread the poisoned arrow of the *sumpĭtan* more than rifle bullets, and with reason.

The *Sakeis* are clever gardeners, and cultivate sugar-cane, plantains, sweet potatoes, and other vegetables in abundance. Rice they use but little. Tobacco they are very fond of, and grow it themselves, to chew not to smoke. They use their own green, but they prefer Javanese tobacco if they can get it.

Their solitary garment, or rather rag, the "fig leaf apology" (as CROMWELL called the excuses of a certain party in Ireland) is made of bark, the men wearing it in all its pure simplicity, the women affecting an additional fringe of grass.

Like the natives of Borneo, these women cover their arms with wire. There is a young lady standing within two yards of me, whose arms are covered with numberless brass rings. She has about a dozen strings of coloured beads—to which are hung more brass rings—round her neck, and these beads are fastened behind with a buckle of shells and boar's teeth; through her nose she has a long porcupine's quill, and her face is painted in stripes of black and red, beginning at her forehead and ending like a pitch-fork on her mouth and chin. She is a belle, no doubt, and amongst the "*orang Sakei*," I dare say irresistible.

Raja JA ASUL came to see me, and I had a long talk with him.

He says the Slim river is the same size and the same length as the Bernam river, but he says that about half way between Slim and Ulu Bernam there is a river called "Sungei Bil," which is now, and has always been, considered by the people here the boundary between Sĕlângor and Pêrak. The river, he tells me, is very rapid, so I have no doubt it runs straight down from the hills, and this would seem a very fair boundary. The Slim river runs right back into Pêrak, and is said to rise in a hill called "Batu Gaja," which forms the boundary between Pêrak and Pahang.

Batu Gaja is about six hours' walk from here, and can be seen plainly.

The Bernam river again runs back into Sĕlângor, and has its source not far from the Sĕlângor river, so, on the whole, I should think the boundary accepted by the people living on the spot, that is, the Bil river, is the best and fairest. It is true that the boundary between Pêrak and Sĕlângor is the Bernam river, but then the point is: Which is the Bernam river? What is now called Bernam river, or the Slim river, which may in reality be the real source of the river which is known at its mouth as the Bernam?

There are half a dozen Chinese working tin here for the Datoh, a little way above his house. The house lies in the bosom of the hills, in a valley shut in on three sides, some six or seven miles long, and not a mile, perhaps half a mile, wide. This valley is said to be rich in tin. Indeed, I believe there is little doubt but that there is tin all over it in larger quantities and more easily to be worked than any mines in Pêrak, except perhaps Salak. Raja Ja Asul is very anxious to open mines here, and if he can raise money I've no doubt he will succeed; the water both for working and for carrying the metal is everything that could be desired.

We put up for the night in a hut nine feet square, and were glad to get it.

There is nothing whatever to be got here, not even a fowl.

13*th February.*

The Datoh, though he has been sent for, may be several days getting here, and I have been trying to find a boat to take us down the Slim river into the Bernam.

I made up my mind at Trolah that I would go this way, as I should then see all the Slim river, and both upper and lower Slim, and when I go to Bernam from Sĕlângor I can go down the Bernam river. I *must* do it now, however, for I can't bear a shoe on my foot and a day's walking through jungle, shoeless, is out of the question. There is no boat here, so I have sent to the junction of the rivers down below to try and get one; if it comes I shall go at once, as Raja JA ASUL says it will take me four or five days to reach the Bernam river.

I had a great durbar to-day. There came first one Raja NGAH, who lives at a kampong down the river called Piong. He is a Sumatra man, and appeared very poor, but was as polite as poor.

Then there came Raja ALI, a Pahang man, from Tanjong Blit, otherwise known as Lower Slim, and after him the Datoh Muda (the new Datoh appointed by Raja NGAH*), and the Toh Bandar, and last of all came Toh SAMPUH.

Raja ALI and the Datoh had come ten miles, and the Toh Muda had made arrangements for a boat for me.

Raja ALI formerly opened tin mines at Tanjong Blit and at Ulu Slim, but they failed for want of money. Every one here seems anxious to know about the taxes on the Bernam, and I set their minds at rest about that.

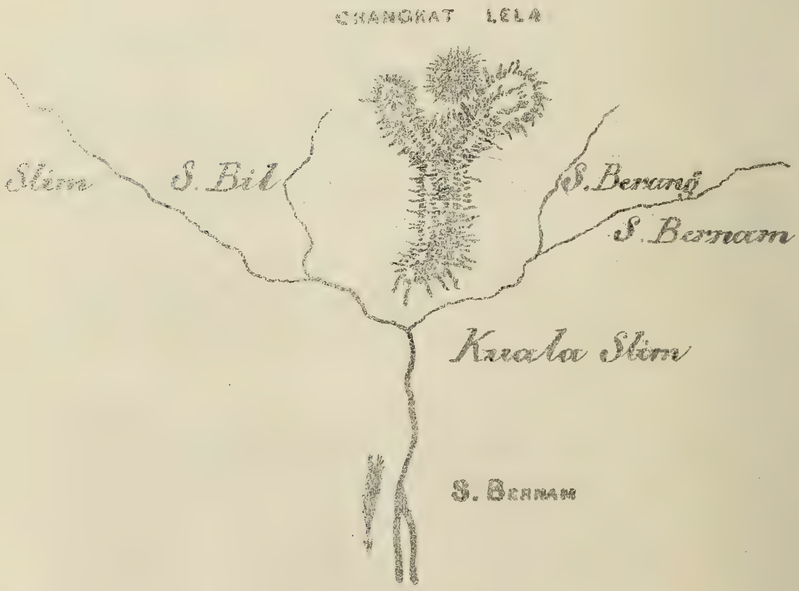
Toh SAMPUH, though he had been walking for the last two or three days with the *Sakeis* on the hills between this and Trolah, must be a very old man, for he has been Datoh of Slim for eight generations of Sultans.

He is evidently sore about Raja NGAH appointing his successor, and told me distinctly that it had been done without his wish or knowledge, but he added " What is the use of being Datoh now when everything is at sixes and sevens, and no one follows the good old customs of the past?" He tells me, he was the first settler in Slim, that the Slim river is larger and longer than the Bernam river, and that it rises in a mountain called Gunong Jeransang, the other side of which is Pahang territory, and from that side rises a stream called Sungei Bĕtoh, the probable source of the Pahang river, or, at any rate, a tributary of that river.

---

* Alias Tunku Panglima Besar, not the Raja NGAH of the previous paragraph.

Toh Sampuh says Sungei Bil falls into the Slim river below Tanjong Blit, and that it is on both sides Pêrak territory; that originally the Bernam river was the boundary between Pêrak and Sĕlângor, later, the Berang river, a tributary of the Bernam, and later still, a mountain between the rivers Bil and Berang, called Changkat Lela; the watershed of the upper Bernam forming the boundary from the border of Pahang to the Kwala Slim, and from that point the Bernam river itself is the boundary to the sea, thus:—



The Toh Muda had brought me a boat, so at 2 P.M. I started. The boat was a dug out, and would only hold my own people, that is, myself, Tunku SULONG, one Policeman, and two boatmen, five in all, and then there was not an inch of the boat out of the water.

The river is most lovely, a beautiful, clear, rapid stream with splendid jungle on both sides, and open enough to give glimpses of the hills.

At first it was very exciting and enjoyable, as every moment we were shooting the rapids, and the boat was in danger of being upset, but the drawbacks were great. In the first place no protection against the sun, except an umbrella, which had to be taken down continually as we went under trees, and which is always a nuisance to hold, then nothing to sit upon except a tin biscuit-box, and from that position not able to move, whilst it is constantly necessay to look out that your head is not carried away as you go under a half fallen tree; then you have to get into the river and drag your boat over a sunken log, and all this in a boat so crank that most people would think many times before getting into it.

However, on the whole we got on very well, and passed a sulphur spring a little way below Slim, the water of which, boiling, runs into the Slim river. Just before 3 P. M. passed Kwala Ghiliting, and for the next one and-a-half hours we never got far from Gunong Tumang Batak, the river winding round the foot of the hill.

At 4.30 P. M. we stopped for the night at Piong, at the house of Tunku SUTAN, a relation of Raja NGAH, who was very polite. He is a Sumatra man, and has been to a Dutch school and with a Dutch planter in Deli. Both he and Raja NGAH say Toh SAMPUH is a very good man, liked by every one, and they don't like the Toh Muda. As far as I can see none of the people here like the Tunku Penglima Běsar, they said he had called them to Sungei Raya, but they did not intend to go.

14*th February.*

Up before daybreak, but did not get away till 8 A.M., as some of Tunku SULONG's relations came to see him. We reached Tanjong

Blit at 9.45 A.M., and, finding the Toh Muda had not got us a better boat, we went on at 11 A.M.

The travelling is just the same as before, only painfully hot. I should think this is a very good river for fly-fishing, it is just like a Scotch trout stream, only there are not so many stones in it, but hundreds of snags instead, that of course is rather against fishing, but the river teams with fish, and I have seen them rising freely to the natural fly, especially in the mornings and evenings.

We reached Kwala Slim at 4.30 P.M. I should say it is twenty miles from Tanjong Blit, and thirty from Slim.

The Bernam river, which joins it here, is very much narrower, and has only about half the body of water that the Slim river has.

The combined streams form a fine river, broad and deep, but full of snags.

Seeing no traces of humanity anywhere, we stopped at 5.30 P.M. on a sand-spit to make a night of it in the jungle. I had bought a kajang at Tanjong Blit and this we spread on sticks, put a waterproof sheet underneath, and, as it was a beautiful night, we should have been comfortable enough had it not been for the mosquitoes and sand-flies, swarms of the latter getting inside my curtain and giving me no rest. My face, which alone was uncovered, they bit savagely, and my forehead in the morning was like a ploughed field, all ridges and furrows.

Our dinner, for we all dine alike, consisted, and has done ever since I started, of rice and a fowl burnt on the cinders. It is impossible to take a lot of things into the jungle, unless you have a following of at least a dozen men, and amongst them a cook, and that is simply a nuisance.

15*th February.*

Up again before daylight, and got away at 6 A.M. We have only one paddle and one pole, the latter useless now the river is so deep; the current, however, is very swift, so we make good travelling. I never saw anything like the numbers of elephant tracks here, every few hundred yards there is a spit of sand and elephant grass covered with tracks, many quite fresh, last night's I should think.

Just before we stopped for breakfast, we heard an elephant quite close to the side of the river, within a yard or two, but we could not see him, the jungle was too thick.

We stopped for breakfast at 9.30 A.M., and went on again at 11.15.

We had not gone a mile before we were attacked by a swarm of black wasps, against whose hanging nest we were carried by the rapid current. We were all bitten, except the man steering; and the constable would have jumped overboard if I had not stopped him. The wasps followed us for a long way, and whilst their attentions lasted we dared not stir.

We now got into a most curious place, and I shan't be distressed if I never see it again.

The river went for nearly ten miles through reeds and fens, the home of alligators and snakes and strange birds. I never saw such a horrid ghostly place, the river often so narrow that the reeds almost met overhead, while the water was so deep we could find no bottom with the pole. Wherever we did meet jungle it was *jejawi* only, those low trees with long feelers growing out of every branch into the ground and water.

The natives call it the *tampat hantu dan ular sawah*—"home of ghosts and boa-constrictors." Not a sound to be heard except the occasional shriek of some strange bird, which would rise slowly, and apparently unwillingly, out of the fens and fly into the nearest brake, not seemingly afraid of us, only a little surprised and rather disgusted. The river looks as if it were visited by men perhaps not once in a century.

Altogether, this kind of travelling is not quite pleasant, a boat like ours—a dug-out three feet wide. down to the water's edge—is very easily upset in a river full of snags, indeed the difficulty is not to upset it, and once in the water you would be food not for one crocodile, but the disputed prey of many.

It is a dispensation of Providence that we have got thus far in safety.

Let alone the boat upsetting, if we went slowly, the smallest flick of a crocodile's tail would suffice to settle the matter.

Just as we got out of the fens in which the river winds like a snake, the stream divided, and I feel sure we took the wrong channel, not a soul in the boat has ever been here before, so we had to trust to chance. Twice we had all to get out and drag the boat over a tree, which lay completely across the stream. I got my coat and umbrella torn to pieces by trailing thorns. We passed within two yards of an enormous crocodile, lying on the bank, it leapt into the water as we passed, and if we had been close to the bank would have come straight into the boat. There were numbers of what the natives call the "snake bird" here, and especially in the fens, a strange looking bird in keeping with the place. I saw two very fine wild duck also, but had only a rifle and could not get a shot at them.

After two hours we joined the other branch of the river, and from this point it got wide again. At 4 P.M. we came to a place where the river divided into five large branches; we took the largest, and at 5.15 P.M., having long given up all hope of finding anything like a house, we got up a high bank, to be as far off the crocodiles as possible, and made another night in the jungle. The mosquitoes and sand-flies were as entertaining as usual. We made at least forty-five miles to-day.

16*th February*.

Started at 6.30 A.M. If we don't come to a house to-night we shall be in a bad way, as our stores, even tobacco, are exhausted, and we have only rice left.

The influence of the tide is felt as far up as this point. At 8.30 A.M. we met two boats, and the men told us we should soon come to houses, but we could not reach Raja ITAM's place to-night. My steam launch, they say, is there.

I ordered them several times to bring the launch as high up as possible, and she might easily have got to the place we stayed at last night.

We have now been going two days and part of a third, I won't say without seeing a house, but without seeing the slightest sign of man's ever having been here, except a few bundles of rattans lying on the river bank. We have come in that time, I should say eighty miles, and now we have only met a boat.

At 10.15 A.M. we reached the first clearing, and stopped there for breakfast, ninety-five miles from Tanjong Blit.

We went on again at 12.50 P.M. and after four and-a-half hours' rowing against the tide, going in that time about ten miles, we reached a house where there was a large boat.

The river had got so wide, that in the last reach the waves nearly swamped our cockle-shell, moreover a heavy thunder storm came on, so we hired a larger boat, though the owner was rather unwilling to let us have it, and pushed on.

It rained in torrents, but as the tide was now with us we determined to row till it turned, so I took an oar, whilst Tunku SULONG and one of the men cooked the rice; that to eat and water to drink being our only food.

In our dug-out we had four paddles, one of which I took, but this boat was big and heavy, so we did not get on so fast.

We saw several crocodiles to-day and two more wild duck this morning. I shot a small eagle this evening. The ball going through his body near the tail and then breaking his wing; he had very formidable beak and talons.

We rowed till midnight, making fifteen miles more, one hundred and twenty miles from Tanjong Blit.

17th February.

We stopped for the tide, but started again at 5 A.M., and got another oar to work; we had the tide well with us, and, at last, at 9.30 A.M. reached the launch at Tunku ITAM's place, having come eighteen miles this morning, one hundred and thirty-eight from Tanjong Blit, and one hundred and fifty from Slim Proper.

The launch could go, at least, seventy miles higher up the river than Raja ITAM's kampong.

Last night and this morning we passed a number of houses, fifty or sixty perhaps, usually five or six in one place, and almost all new, but they look lost on this river, where three men-of-war might steam abreast of each other.

I went on shore at 2 P.M., and saw Raja ITAM, his youngest brother, and his father-in-law, and had a long talk with them.

I was able to put Raja ITAM and his people right on several matters, though at first he appeared rather stubborn. He, like others, appeared to think Bernam belonged to him solely, personally, an inheritance from his father, and not only the Sêlângor side, but the Pêrak side of the river also.

Having been present when Sultan ABDULLAH's permission was given that Raja ITAM should, at present, be allowed to occupy the Pêrak side, I was fortunately able to make the real state of the case quite plain to him. One brother of his, Raja INDUT, has just gone up to the interior to start some tin mines and to get specimens of the coal found there. These last they have promised to send to me when procured.

As to my journey down the river, Raja ITAM tells me, that I was very fortunate to get here in so small a boat, as the river is famed for its crocodiles, and at his place they are so fierce that they will knock a man off a boat's side as high out of the water as the bows of the launch, that is, three feet! All the people's bathing-houses here are made very high indeed from the water, simply from fear of crocodiles. Raja ITAM also tells me, that we took the wrong turn, as I felt sure we had done, in the river after the sedges, but, he added, just below the place where I said the river divided into five (they say seven, and call it "Sempang Tuju"), where the river divided again into a right and left branch, if we had there taken the wrong one, which we might easily have done, as both branches were the same size, we might have gone down it for a month without meeting a soul, or coming to anywhere in particular. We certainly have to be thankful for the lovely weather we have had ever since we left Durien Sebâtang, last night being the only wet night we have had. If it had rained whilst we were in the jungle, I cannot think how miserable we should have been.

Raja ITAM and his brother came on board the launch and stayed some time, and again later in the evening. I got all the wood on board at once, and started down the river between 8 and 9 P. M. with a nearly full moon. There is a considerable kampong here, and a larger one near the mouth of the river. From this up the river there are about five hundred people, and the same number towards the mouth, making about one thousand souls in the "Hilir." *

This is certainly a magnificent river. From Raja ITAM's place to the mouth, I call it twenty-five miles, so that would make altogether some one hundred and seven-five miles, in these last five days. At the mouth of the river there is an immense number of fishing stakes, fish-curing being the chief occupation of the population.

There is plenty of water at the mouth of the river, and the steering is easy; going out you hold slightly towards the Pêrak bank till free of the stakes, and then you can steer anywhere.

18th February.

I left the river's mouth at 5.30 A. M., and was off Sĕlângor (with many stoppages on the way to repair machinery) at 7 P. M. At 9.30 P. M. I had passed Pûlau Angsa, when a bolt broke, and it took five and-a-half hours to make it right, not right, but enabling us to go on.

Entered the Kwala Klang at 7. 30 A. M., but did not reach Langat till 5 P. M.

---

* "Down Stream," as opposed to "Ulu"—"Up Stream" or Interior.

A CONTRIBUTION

TO

MALAYAN BIBLIOGRAPHY.

[INTRODUCTORY NOTE.—The non-existence of any comprehensive catalogue of works referring to Malayan matters has suggested to the compiler that the following results of between two and three years' labour in that direction may be of value to the members of the Society.

The catalogue is necessarily imperfect, and as such is merely designated a "contribution" to the end in view, which can only be accomplished by united effort. Still it is probably the most complete yet published, aided as it has been by the willing help of friends and embracing as it does the titles to be found in the British Museum Library, Royal Asiatic Society's, Raffles', Marsden's and other catalogues; those of works on the shelves of the Raffles and Logan Libraries; and such as are to be found in the publishers' lists of Trübner, Quaritch, Allen, and others who make such works their specialities.

It may be well to define the geographical limits I have observed, which are those laid down by the late Mr. LOGAN as comprehending the district of "Indonesia." They are as follow:—A line drawn across the Malay Peninsula at the Siamese boundary line to the North point of Borneo; thence in a North by West direction to the Coast of Luzon, following its Northern shore and returning to the East Coast of Mindanao, from the South point of which island it strikes across to New Guinea, at Point D'Urville. Thence following the contour of the Coast (and without including any portion of the island) it makes a South-East curve to include the Arrou islands and Timor Laut, whence it strikes West-South-West to the Southernmost of the group extending from Timor, and thence passes to the Java and Sumatra South Coasts as far as Achin, whence it is drawn to Junk Ceylon and meets the dividing line across the peninsula. The district thus included may be equally well designated as "Malaya."

The catalogue has been divided into three heads, viz.: 1—European works; 2—Malay works; and, 3—Pamphlets, and Newspaper and Magazine Articles and Notices. The present list deals only with the first named, and is sub-divided as follows:—

A.—Works relating to the Straits Settlements exclusively.

B.— do. do. Malaya, exclusive of the Netherlands Indies, Borneo, the Philippines, and Moluccas.

C.— do. do. the Netherlands East Indies exclusive of Borneo.

D.— do do. Borneo.

E.— do. do. The Philippines and Moluccas.

F.—Works containing Incidental Notices of Malayan countries.

G.—Grammars, Dictionaries, &c., in Malay and European languages.

H.—Comparative Vocabularies and Grammars, Dictionaries, &c., in Malayo-Indonesian languages.

Making a total of nearly 400 titles.

I have placed Borneo under a separate head, because, although a large portion is under Dutch control, most of the works named refer to places with which British interests are mainly connected. The titles under "F" may be deemed unduly few, but I have carefully excluded all works which did not seem to be worth consulting for information. It is not, however, supposed that important omissions will not be detected, and these, when supplied, will enable some future bibliographer to produce a complete and exhaustive list.

I have to acknowledge the very great help I have received from Mr. H. L. Noronha, Superintendent of the Government Printing Office, and Mr. C. Gould (son of the distinguished Ornithologist), who have drawn my attention to many titles which I should otherwise have overlooked.

Under the head of Malay works I hope, in a future Journal, to offer the most complete list yet published of native literature. The cordial co-operation of gentlemen resident in the colony and the longer time at my disposal to complete it leads me to hope the second paper will be of both greater interest and value than can be the case in this instance. For the third division—Newspaper and Magazine articles on Malayan matters—a larger measure of assistance is however necessary; and if other members will consent to give their aid, most useful results may be gained.

N. B. DENNYS.]

A.

WORKS RELATING TO STRAITS SETTLEMENTS AFFAIRS EXCLUSIVELY.

Administration Report—
Straits Settlements—published yearly, ending 1867.

Anderson, J.—
Political and Commercial Considerations relative to the Malayan Peninsula and the British Settlement in the Straits of Malacca—2 parts in 1 vol. sm. 4to.—Prince of Wales' Island, 1824.

Blue Books, Colonial—
Papers presented to Parliament—(See "Parliamentary Papers.")

Blue Book
Of the Straits Settlements—published annually, commencing 1868.

Cameron, John—
Our Tropical Possessions in Malayan India: being a Descriptive Account of Singapore, Penang, Province Wellesley, and Malacca; their Peoples, Products, Commerce, and Government—by JOHN CAMERON, F.R.G.S., with Illustrations—SMITH, ELDER & Co., 65, Cornhill, London, 1865.

Collins, James—
Museums, their Commercial and Scientific Uses—A lecture delivered at Government House, Singapore, 26th August, 1874.

Refers to special facilities afforded by Singapore as a collecting centre.

Government Gazette—
Straits Settlements Government Gazette—published weekly—commenced on 1st January, 1858.

Legislative Council Papers—
Papers laid before the Legislative Council of the Straits Settlements—commencing in the year 1869.

Leigh, Sir George, Bart.—
An Account of the Settlement, Produce, and Commerce of Prince of Wales' Island in the Straits of Malacca—8vo.—1805.

Lemos, Jorge de—
Historia dos Cercos de Malacca—4to.—Lisbon, 1585.

Letters of Extinguisher—
A Series of Serio-Comic Contributions to the *Straits Times*—Singapore, 1872.

Logan, J. R.—
The Rocks of Pulo Ubin—4to. pamphlet—Reprinted from Jour. Ind. Archipelago.

MacAlister, Norman—
Historical Memoir relative to Prince of Wales' Island in the Straits of Malacca : and its Importance, Political and Commercial : submitted to the Hon'ble the East India Company, and the Government and Legislature of Great Britain—London, 1803.

McNair, Major F. J. A.—
Perak and the Malays, or Sarong and Kris—by Major FRED. J. A. MCNAIR, R.A., C.M.G.; Colonial Engineer and Surveyor-General, S.S.; late Officiating H. M. Commissioner, Perak; Fellow of the Linnœan Society, &c.; Fellow of the Royal Geographical Society; Associate, Institute of Civil Engineers—Illustrated with 13 engravings by R. KNIGHT of photographs taken by the author—TINSLEY BROTHERS, 8, Catherine Street, Strand, London, 1878.

Martin, R. Montgomery—
British Colonial Library—10 vols. F'cap 8vo.—London, 1843—Volume 10: *British Possessions in the Indian and Atlantic Oceans, viz., Ceylon, Penang, Malacca, Singapore.*

Murton, H. J.—
Catalogue of the Plants under Cultivation in the Botanical Gardens, Singapore, Straits Settlements—by H. J. MURTON—Government Printing Office, Singapore, 1879.

The classification adopted is that of the Genera Plantarum as far as the end of the 2nd Part of the 2nd Volume, after which the orders are given in accordance with the English Edition of LE MAOUT et DECAISNE.

With the Aroids, the compiler has followed the alphabetical order as given by Mr. BROWN in Sir JOSEPH HOOKER'S Report for 1877.

An Index of the genera, as well as one containing a good many English and Malay names, have been added to enable non-botanists to find a particular plant. The number of species catalogued amounts to 1,802, of which there are :—Orchids, 280 species; Palms, 113; and Ferns and Lycopods, 170 species.

Murton, H. J.—*Continued.*

Supplement to the Annual Report on the Botanical Gardens, for 1875.

Contains the names of all the plants then in the Gardens, so far as they were then known, which amounted to 438 species.

Narrative

Of the Proceedings of the Straits Government with regard to the recent operations on the East Coast of the Malay Peninsula—Signed by Colonel ORFLEUR CAVENAGH—8vo. pamphlet with appendices—Singapore, 1863.

Newbold, Lieut. I. J.—

Political and Statistical Account of the British Settlements in the Straits of Malacca: viz., Penang, Malacca, and Singapore; with a History of the Malayan States on the Peninsula of Malacca—by I. J. NEWBOLD, Lieutenant, 23rd Madras Light Infantry, Aide-de-Camp to Brigadier-General WILSON, C.B.; Member of the Asiatic Societies of Bengal and Madras, and Corresponding Member of the Madras Hindu Literary Society—in two volumes—JOHN MURRAY, Albemarle Street, London, 1839.

This book still remains the standard work on Malacca and its vicinity: it contains a particularly useful and reliable account of the " Naning War, " as to which the author, though not himself engaged, had the best means of forming an opinion. He was stationed as Staff Officer in the territory occupied immediately after, and in consequence of, the military operations.

Lieutenant NEWBOLD is also considered a high authority on matters connected with Malay customs and traditions.

Ordinances

Of the Straits Settlements—1867-1879—Royal 8vo.—13 vols.

Previous to April, 1867, the Straits Settlements were under the Indian Government.

Parliamentary Papers—

1866. *Transfer of the Control of the Straits Settlements from the Government of India to the Colonial Office.*

1872. *Command*—466. *Piratical Seizure of a Junk in Sĕlângor.*

1874. *Command—Despatch from Governor Sir Andrew Clarke to the Earl of Kimberley upon the disturbed state of part of the Malayan Peninsula.*

1874. *Command—Engagement entered into with the Chiefs of Perak.*

1875. *Command*—1111. *Correspondence respecting the Affairs of certain Native States in the Malayan Peninsula. (Perak and Sungei Ujong campaigns.)*

Parliamentary Papers—*Continued.*

1875.	*Command*—1320.	*Further Correspondence, &c.*	
1876.	*Command*—1505.	*Do.*	*do.*
1876.	*Command*—1512.	*Do.*	*do.*
1877.	*Command*—1709.	*Do.*	*do.*
1879.	*Command—Correspondence respecting Muar Affairs.*		
1879.	*Command—Instructions to Residents in the Native States.*		

Penang Gazette—

Triweekly—published at Penang.

Penang Riots—

Report of the Commissioners appointed under Act XXI. of 1867 to enquire into the Penang Riots.—Argus Press, Penang, 1868.

Popham, Captain Sir H.—

A Description of Prince of Wales' Island in the Straits of Malacca; with its real and probable Advantages and Sources to recommend it as a Marine Establishment—by Sir HOME POPHAM, Captain R.N., Knight of the Sovereign Order of St. John of Jerusalem, Fellow of the Royal Society—printed for JOHN STOCKDALE, Piccadilly, London, 1805.

Proceedings

Of Agricultural Societies and Institutions at Bencoolen and Singapore—Bencoolen, &c., 1821.

Singapore Auction Gazette—

Published weekly—1879 *et seq.*

Singapore Review and Straits Magazine—

Conducted by E. A. EDGERTON, Singapore, 1861-62.

Singapore Market Report—

Published by the Singapore Exchange (fortnightly.)

Straits Times—

A Daily, Weekly, and Overland Mail paper (3 editions)—published at Singapore, 1831 *et seq.*

Straits Observer—

A daily paper—published at Singapore, 1869 to 1873.

Straits Chronicle—

A daily paper,—published at the *Mission Press*, Singapore, 1878-79.

Straits Produce—

A Comic Periodical, Singapore, 1869-1870.

Thomson, J. T.—

Some Glimpses into Life in the Far East—by J. T. Thomson, late Government Surveyor, Singapore—2nd edition—Richardson & Co., London, 1865.

Contains sketches of life in Singapore, Malacca, Penang, &c., since 1835.

Trapaud, Elisha—

A Short Account of the Prince of Wales's Island on Pulo Peenang in the East Indies—given to Captain Light by the King of Quedah—Ornamented with a view of the North Point of the Island, and the ceremony of christening it, taken on the spot by Elisha Trapaud—London, 1788.

Vaughan, Daniel Jonas—

The Chinese of the Straits Settlements—8vo. with illustrations—Singapore, 1879.

B.

WORKS RELATING TO MALAYA (OTHER THAN THOSE DEALING WITH THE NETHERLANDS EAST INDIES, BORNEO, THE PHILIPPINES, AND MOLUCCAS.)

Arrowsmith, J.—

Map of the Asiatic Archipelago—E. Stanford, London, 1879.

Assey, Charles—

On the Trade to China, and the Indian Archipelago: with Observations on the Insecurity of the British Interests in that Quarter—London, 1819.

Barbosa—

(See Ramusio).

Begbie, Captain P. J.—

The Malayan Peninsula, embracing its History, Manners and Customs of its Inhabitants, Politics, Natural History, &c., from its earliest Records—by Captain P. J. Begbie, Madras Artillery—Illustrated by charts and 9 engravings from original designs—Printed for the author at the Vepery Mission Press, Madras, 1834.

Bennet, George—
Wanderings in New South Wales, Batavia, Pedir Coast, Singapore, and China in 1832-4—2 vols. 8vo.—1834.

Borie, Father—
An Account of the Aborigines of the Malay Peninsula and of the Malayan and other Tribes at present inhabiting it—Translated from two letters of the French Missionary, Father Borie, at present stationed at Ayer Salah, Malacca—*Straits Times* Office. [No date of publication; original dates 1st November, 1857, and 26th April, 1863.]

Braddell, T.—
Abstract of the Sijara Malayu, or Malayan Annals—Translated by T. Braddell (from Vol. V. of the Journal of the Indian Archipelago, commencing at p. 125 *et seq.*)

Calendar of State Papers—
Colonial Series, East Indies, China, and Japan, 1513-1616.

Chinaman Abroad, The—
An Account of the Malayan Archipelago—8vo.—London, 1850. (3/6.)

Collingwood, Cuthbert, M.A., M.B.—
Rambles of a Naturalist on the Shores and Waters of the China Sea. Being Observations in Natural History during a Voyage to China, Formosa, Borneo, Singapore, &c., made in Her Majesty's Vessels in 1866-1867—John Murray, London, 1868.

Colonial Office List, The—
Historical and Statistical Information respecting the Colonial Dependencies of Great Britain, an Account of the Services of the Officers of the several Colonial Governments, a Transcript of the Colonial Regulations, and other Information, with Maps; compiled from Official Records, by the permission of the Secretary of State for the Colonies—by Edward Fairfield, of the Colonial Office—(annual)—Harrison, 59, Pall Mall, London.

Crawfurd, John—
A Descriptive Dictionary of the Indian Islands and Adjacent Countries—by John Crawfurd, F. R. S.—Bradbury & Evans, 11, Bouverie Street, London, 1856.

A most useful work of reference regarding all matters—political, geographical, or scientific—connected with the Malayan Countries. It includes the whole of *Malaya* from Sumatra to the Philippines and New Guinea. It must, however, be stated that the author had, in common with others in the Straits in 1824 when he was a Resident, less acquaintance with the Malay Peninsula than with any of the other districts which he describes.

Crawfurd, John—*Continued.*

History of the Indian Archipelago containing an Account of the Manners, Arts, Languages, Religions, Institutions, and Commerce of its Inhabitants—by JOHN CRAWFURD, F.R.S., late British Resident at the Court of the Sultan of Java—With maps and engravings—3 vols.—Edinburgh, 1820. Printed for ARCHIBALD CONSTABLE & Co., Edinburgh, and HURST ROBINSON & Co., Cheapside, London.

This book was afterwards recompiled and compressed into one volume—"Crawfurd's Dictionary," which see.

Crisp, John—

A Letter to the Court of Directors of the East India Company, dated Fort Marlbro' (Island of Sumatra), 10*th June,* 1779 —by JOHN CRISP, a Member of the Council of that Settlement —London, 1780.

Davidson, G. F.—

Trade and Travel in the Far East, or Recollections of 21 *years passed in Java, Singapore, Australia, and China*—8vo.

Earl, George Windsor—

The Eastern Seas, or Voyages and Adventures in the Indian Archipelago, in 1832, 1833, 1834, *comprising a Tour of the Island of Java, Visits to Borneo, the Malay Peninsula, Siam, &c.; also an Account of the Present State of Singapore, with Observations on the Commercial Resources of the Archipelago*—by GEORGE WINDSOR EARL, R.A.S.—WILLIAM H. ALLEN & Co., Leadenhall Street, London, 1837.

Still a valuable work of reference respecting the places treated of, as regards their past history.

Forrest, Captain Thomas—

Voyage from Calcutta to the Mergui Archipelago, also an Account of the Islands Jan Sylan, Pulo Pinang, and the Port of Queda, &c., and Directions for Sailing from thence to Fort Marlborough, down the South-West Coast of Sumatra; to which are added an Account of the Island Celebes, &c.—with maps, views and other engravings—Royal 8vo.—London, 1792. [Also large paper.]

Gray—

Zoology of the Voyage of H. M. S. "Samarang" in surveying the Islands of the Eastern Archipelago—London, 1850. (£3.10.5.)

Groeneveldt, W. P.—

Notes on the Malay Archipelago and Malacca, compiled from Chinese Sources—Batavia and the Hague, 1876.

Hume, Allan—
Stray Feathers (Ornithological Periodical, contains a list of Malayan birds) 8 vols.—Central Press, Calcutta, 1872-80.

Journal of Eastern Asia—
Edited by James Collins, F. B. S. E., Vol. 1, No. 1, July, 1875—Singapore, Government Printing Office. [Only number published.]

Some papers intended for the second number of this Journal were published in the first number of the *Journal of the Straits Branch Royal Asiatic Society.*

Journal
Of the Straits Branch of the Royal Asiatic Society—Published half-yearly—Singapore: No. 1 Printed at the *Straits Times* Office; Nos. 2 & 3 at the *Mission Press*; No. 4 at the *Prison Printing Office*, 1878-1879.

This is the Journal of a new branch of the Royal Asiatic Society, established in Singapore towards the end of 1877. The object with which it was promoted was to collect and print information regarding the Malay Peninsula and neighbouring countries (Malayan), and more especially in regard to the little known Geography of the Peninsula.

Considerable additions to the knowledge we possess of Perak, Pahang, and Johor are to be found recorded in the numbers already published.

Keppell, Hon'ble Captain Henry, R.N.—
A Visit to the Indian Archipelago in H. M. S. "Maudis" with Portions of the Private Journal of Sir Rajah Brooke—8vo.—London, 1853.

Leyden, Dr. John—
Malay Annals—Translated from the Malay language by the late Dr. John Leyden; with an Introduction by Sir Thomas Stamford Raffles—London, 1821.

Lindsay, J.—
Directions to accompany Charts of the Straits of Malacca, with two Journals from the Island of Mauritius to India—4to.

Logan, J. R.—
The Journal of the Indian Archipelago and Eastern Asia—Edited by J. R. Logan, F.R.S., Member of the Asiatic Society, Corresponding Member of the Ethnological Society of London, and of the Batavian Society of Arts and Sciences—In twelve volumes—Printed at the *Mission Press*, Singapore, 1847-1862.

This is a valuable series of Journals ably edited by Mr. J. R. Logan, who is generally held to be the highest authority on all the subjects upon which he personally wrote in this Journal.

Both from his pen and other contributors a good deal of information is to be obtained, particularly in Vols. I. to III., respecting the physical geography of the Peninsula, as well as upon many other subjects of a scientific character.

Most of the volumes in which the Journal was annually bound contain an Index—Vol. I. a very good one. A complete Index for the whole series is now being undertaken as the basis of a general record of Newspaper and Magazine literature connected with Malaya.

Logan, J. R.—*Continued.*
Ethnology of the Indian Archipelago, embracing Inquiries into the Continental Relations of the Indo-Pacific Islanders—8vo.—Singapore, 1850.

Malcolm, Rev. Howard—
Travels in South-Eastern Asia, embracing Hindustan, Malaya, Siam, and China, with Notices of Missionary Stations and an Account of the Burmese Empire—2 vols. 8vo.—1839.

Marsden, William—
Catalogue of Books and Manuscripts collected with a view to the General Comparison of Languages, and to the Study of Oriental Literature—4to.—1827.

Contains a catalogue of works on Malayan matters. The titles have been embodied in the present list.

" *A Brief Memoir of his Life and Writings*—Privately printed—4to.—London, 1838. (25/.)

" *Memoirs of a Malayan Family, written by themselves, and translated from the original*—8vo.—1830. (3/.)

Montgomerie, W., M.D.—
Letter on Gutta Percha to the Bengal Medical Board, 1843.
Dr. Montgomerie received the gold medal of the Royal Society of Arts for having brought Gutta Percha into notice at home.

Moor, J. H.—
Notices of the Indian Archipelago—4to. (21/.)

Muar and the Muarites—
(Printed for private circulation only.)—F'cap.—Singapore, 1880.

Muller, S.—
Reizen en Anderzockingen in den Indischen Archipel in de Jahren 1828-36—2 vols. 8vo.—Amsterdam, 1857.

Napier, W.—
Memorandum regarding the Maharajah of Johore, his Title and Position—F'cap.—London, 1877.

Navigations
Aux Indes Orientales, par les Hollandois—6 parts in 1 vol. folio—1609. (£6.10.0.)

Newbold, Lieut. I. J.—
History of the Malayan States on the Peninsula of Malacca. [See under same title amongst Works relating to Straits Settlements exclusively, of which the above forms a portion.]

Osborn, Captain Sherard, R.N.—

Quedah, or Stray Leaves from a Journal in Malayan Waters —by Captain SHERARD OSBORN, R.N., C.B., Officier de la Légion d'Honneur—LONGMAN, BROWN, GREEN, LONGMANS and ROBERTS, London, 1857.

Parker, P.—

Expedition from Singapore to Japan—1838.

Pennant, Thomas—

Outlines of the Globe—Vol. III. The View of India extra Gangem, China, and Japan—Vol. IV. The View of the Malayan Islands—London, 1800.

Petires, James, F.R.S.—

Opera Omnia—2 vols. folio—1746.

Contains notice of the natural history of Malayan countries and Java.

Raffles, Sir Stamford—

Statement of Services—4to.—1824. (7/6.)

Raffles, Sir Thomas Stamford—

Malayan Miscellanies—Collected and chiefly written by Sir THOMAS STAMFORD RAFFLES—Bencoolen, from 1820 to 1822.

Ramusio—

Libro di Odoardo Barbosa—1516.

Contains very full notices of Malayan localities to which CRAWFURD makes frequent references.

Rumphia—

(See under this name in List C.)

Schlegel, Dr. G.—

Thian Tê Hwui. The Hung League or Heaven-Earth-League—with an introduction and numerous cuts and illustrations—4to.—Batavia, 1866.

This is the standard work on Chinese Secret Societies; and, with Mr. W.A. PICKERING's articles in the *Journal* of the Straits Branch of the Royal Asiatic Society, which form a sort of supplement, may be taken to have entirely destroyed the mystery which formerly surrounded such Associations.

Spalding, J. W.—

Japan and Round the World—Crown 8vo.—London, 1856.

Contains notices of Singapore.

Speedy, Captain T. C. S.—

Blue Book of the Larut District in the Native State of Perak.

St. John, Horace—

The Indian Archipelago, its History and Present State—2 vols. 8vo.—London, 1853.

St. John, Spenser—

Life in the Forests of the Far East—2 vols.—London, 1862.

Contains an account of the ascent of Kini Balu in Borneo.

Thomson, J.—

The Straits of Malacca, Indo-China and China; or Ten Years' Travels, Adventures and Residence abroad—Illustrated with upwards of sixty wood engravings by J. D. Cooper, from the author's own sketches and photographs.—Sampson, Low, Marston, Low and Searle, London, 1875.

Deals with the Straits Settlements. The work is well illustrated and amusingly written, but is of more interest to China than Straits residents.

Valentyn—

Oud en Niew Ooost-Indien, &c.; a Collection of Voyages to the East Indies, Japan, Moluccas, many Islands in the Eastern Seas, the Cape, &c.,—in Dutch—8 vols. folio—Dortrecht, 1724-26.

Voyages

dans l'Inde, en Perse, &c., avec la Description de l'Ile Poulo Pinang, nouvel Établissement des Anglais pres de la Côte de Coromandel—Par differens Officiers au service de la Comp. Angl. des Indes Orientales—Traduits de l'Anglais par les C***—Paris, 1801.

Wallace, A. R.—

The Malay Archipelago—Cr. 8vo.—London, 1869.

„ *Australasia*—1 vol.—Stanford, London, 1879.

These works take a comprehensive view of the whole of the Archipelago as far North as the Phillippines, and give a connected account of the structure and Zoological peculiarities of most of its islands.

Whalfeldt, Lieut. C. G.—

Journals of Lieut. Charles Gustavus Whalfeldt, in the Borneo Schooner to the Island of Engano, in 1771—*On a Visit to the Saltpetre Caves of Cattown, in* 1773—With an account of a large aquatic animal supposed by him to be the Hippopotamus, but which was probably a Tapir.

Yvan, Dr.—

Six Months amongst the Malays, and a Year in China—12mo.—London, 1854.

C.

WORKS RELATING TO THE NETHERLANDS EAST INDIES (EXCLUSIVE OF BORNEO.)

—o—

Almanach

Van Nederlendische Indie—Batavia.

Amboyna—

A True Relation of the Unjust, Cruel, and Barbarous Proceedings against the English at Amboyna, in the East Indies, by the Netherlandish Governour and Council there. Also the Copie of a Pamphlet of the Dutch in Defence of the Action. With Remarks upon the whole Matter—London, 1651.

" *The Cries of British Blood, or an Authentic Narrative of the Horrid Massacre of the English by the Dutch at Amboyna. With Suitable Remarks upon that Bloody Tragedy*—London, 1781.

" *Relation of the Cruelties of the Dutch at Amboyna*—12mo.—London, 1665.

" *Sundry Relations and Remembrances concerning the Cruelties of the Dutch at Amboyna*, 1624-1680—4to.—London. (10/6.)

Anderson, J.—

Account of a Mission to the East Coast of Sumatra—8vo.—*Edinburgh*, 1825.

Contains specimens of the Batak language.

Anderson, John—

Acheen and Ports of Sumatra—8vo.—London, 1840. (7/6.)

Barchewitz, Ernst Christoph—

Ernst Christoph Barchewitz, Thur. Allerneuste und Wahrhaffte Oost Indianische Reise Beschreibung. Darrinnen I. Seine durch Teutsch und Holland nach Indien Gethane Reise. II. Sein Eilffjahriger Auffenthalt auf Java, Banda, &c. III. Seine Rück Reise.—Chemnitz, 1730.

Beaumont—

A Proof of the Dutch Observance of Treaties, as exemplified in their Treatment of the English at Amboyna—8vo. —London, 1712.

Begin ende Voortgangh
Van de Vereenij de Nederlandische Oost Indische Compagnie—2 vols. with 220 plates and maps—Amsterdam, 1646. (Priced at £10.)

Bitante, P. J.—
Les Bataves—8vo.—Paris, 1797.

" *Les Bataves* (In English) *The Batavians, or Virtue and Valour crowned by Perseverance*—2 vols. 8vo.—1797.

Boukholtz, F. von—
A Description of the Island of Java, in the Dutch Language with Drawings—no date.

Brewer, Henricus—
De Jure Connubiorum apud Batavos—4to.—Amsterdam, 1668.

Buddingh, Dr. S. A.—
Neerlands Oost Indie Reizen over Java, Modura, Gedaan Gedurende bit Gidrath van 1852-57—3 vols. 8vo.—1859-61.

" *Neerlands Oost Indie Reizen over Java, Amboina, Sumatra, &c.*—2 vols. 8vo.—Rotterdam, 1859.

Burman, Peter—
Oratis de Batavorum at Fœdoratorum a Communi Hoste reportatis Victoriis—Rheims, 1703.

Burrish, O.—
Batavia Illustrata—no date.

Bydragen
Tot de Taal, Land en Volkenkunde van Nederlandsch Indie. (Contributions to the Philology, Geography and Ethnology of Netherlands India, &c.)—8vo.—s'Gravenhage and Amsterdam, 1853 *et seq.*

Charts
Of the Eastern Archipelago, with the Names of the Places written in the Bugis Character.—Given by Captain Thomas Forrest.—Marsden's collection.

Dalrymple, Alexander—
An Historical Relation of the several Expeditions from Fort Marlborough to the Islands adjacent to the West Coast of Sumatra—London, 1775. Another edition, 1782.

Darrell, John—
The Second Part of "Amboyna or the Injuries done to the English in the East Indies"—4to.—London, 1665. [See "Amboyna" and "Beaumont."]

Delile, Alire Raffeneau—
Dissertation sur les Effets d'un Poison de Java appelé Upas Tienté, et sur la Noix Vomique, &c.—Presentée à la Faculté de Médecine de Paris, le 6 Juillet, 1809—Paris, 1809.

De Ziecke, R.—
Java and the Straits in 1852—8vo.—London, 1853. (21/0.)

Dobereiner—
Sendschreyben und Wahrhaffte Zeytungen, aus den Orientischen Indien—12mo.—Munschen, 1571. (21/0.)

Dryden, John—
Amboyna, a Tragedy—4to.—London, 1673.

Du Bois, J. P. J.—
Vies des Gouverneurs Généraux, avec l'Abrégé de l'Histoire des Établissements Hollandois aux Indes Orientales—La Haye, 1763.

Epps, Dr.—
Schilderungen aus Ostindiens Archipel. (Date not given.)

Noticed, and extracts made from, in Journal of the Indian Archipelago, Vol. V., p. 200. Contains a very complete account of Banka and ethnographical sketch of its inhabitants, which is there translated.

Eschels-Kroon, Adolph—
Beschreibung der Insel Sumatra, besonders in Ansehung des Handels, und der dahin gehörigen Merkwürdigkeiten: herausgegeben mit einer Vorrede von Gottlob Benedict von Schirach.—von Adoph Eschels-Kroon. (Description of the Island of Sumatra more particularly relative to Trade.)—8vo.—Hamburg, 1781.

Fell—
Tour through the Batavian Republic—8vo.—London, 1801.

Fenarius, William—
De Bello Batavico, Libri Duo Carmine et in Britannicarum Leges Disticha—8vo.—London, 1672.

Geldenhauer, Gerandus Eobanus—
De Batavorum Insulæ Germaniæ Inferiores Historiæ—Strasburg, 1532.

" *Historia Batavica, cum Appendice de Vetusta Batavorum Nobilitate*—1520.

Gervaise, Nicol—

Description Historique du Royaume de Macaçar, divisée en trois Parties—Par NICOL GERVAISE—12mo.—Paris, 1688.

„ La même; *avec Relation de tout ce qui s'est passé en la Guerre que les Hollandais de la Compagnie des Indes Orientales ont eue contre le Roi et les autres Régens de Macaçar depuis l'an* 1666 *jusqu'à l'année* 1669, *avec les Victoires qu'ils sont remportés sous la Conduit du Sieur Corneille Speelman, ci-devant Gouvernour de la Côte de Coromandel, &c.*—traduite sur la copie imprimée à Batavia—12mo.—Ratisbon, 1700.

„ *An Historical Description of the Kingdom of Macasar, in the East Indies*—In three Books—From the French of NICOL GERVAISE—London, 1701.

Gibson, Walter M.—

The Prison of Weltevreden and a Glance at the East Indian Archipelago—Illustrated from original sketches—New York, J. C. RIKER, 1855.

Describes the visit of the author to the Malayan islands and the interior of Sumatra, and his arrest and incarceration for fifteen months in the prison of Weltevreden in Java. Contains several highly sensational episodes.

Glanius, Mr.—

A New Voyage to the East Indies; containing an Account of several of those Rich Countries, and more particularly the Kingdom of Bantam—By Mr. GLANIUS—London, 1682.

Grotius, Hugo—

Mare Liberum, sive de Jure quod Bataris competit in Indieana Commercia—8vo.—Lugd. Bat., 1609.

Grotius, James—

Oratio de Migratione Batavorum—4to.—Leyden, 1704.

Grotius, William—

Isagoxe ad Praxin Fori Batavici—4to.—Amsterdam, 1665.

Hangling, Darmo—

Javansch door Winter—4to.—Batavia, 1853.

Haskard, J. C.—

(See Java.)

Havart, Daniel, M.D.—

Descriptio Negotiationum Batavorum atque Legatiorum ad Indes et Americanos. Belgicé—4to.—Amsterdam, 1695.

Hesse, Elias—

Ost Indische Reise Beschreibung oder Diarium, was bey der Reise des Berg Commissarii D. Benj. Olitzschens im Jahr 1680, *von Dressden aus bis in Asiam auff die Insul Sumatra Denckwurdiges Vorgegangen, auffgezeichnet von Elias Hesse*—Leipzig, 1690.

Heyne, Benjamin, M.D.—

Tracts Historical and Statistical on India, with Journals of several Tours through various Parts of the Peninsula ; also an Account of Sumatra, in a series of Letters—4to.—London, 1814.

Historia

Navigationum Batavorum in Septentrionales Oras—Venetia, 1609.

History

Of the Constitution, Religion, Laws, Manners, and Genius of the Sumatrans—2 vols. 8vo.—London.

Hoemrodius, Com.—

Bataviæ Omnicunque inter Helium et Flevum Urbium Descriptio—sm. 4to.—Amsterdam, 1611.

Homan, Dr. J. D.—

Handleidung tot de Kennis Van't Batavisch Maleisch, uigegeven door H. N. Van der Tieck—8vo.—Zalt Bomme, 1868. (2/6.)

Horsfield, Thomas—

Plantæ Javancoe Rariores—Royal 4to.—London, 1852-3. (Coloured, £5.5.0. ; Plain, £3.3.0.)

" *Zoological Researches in Java*—4to.—no date.

Hubbard, A. H.—

(See Java.)

Humboldt, W. M.—

Über die Kawi-sprache auf der Insel Java nebst einleitung über die Verschiedenheit des Menschlichen Sprachbaues und ihrem Einfluss auf die fertige Entwickelung des Menschengeschlechts—3 vols. 4to.—Berlin, 1836-40.

Indisch Archief—

Tydschrift voor Indien, uitgegeven door Buddingh. (Indian Records; Periodical for India, Edited by BUDDINGH).—8vo.—Batavia, 1849 *et seq.*

Jansen—

Voyage à Batavia, à Bantam, et au Bengale par Havorines—traduit du Hollandais—8vo.—Paris, 1798.

" *Voyage par le Cap de Bonne Esperance et Batavia à Samarang, à Macassar, &c., par Havorines*—traduit du Hollandais—8vo.—Paris, 1798.

Java—

Rück Reise von Java nach Europa—traduit du Hollandais par J. C. Haskard—8vo.—Leipzig, 1851.

" *Seine Gestalt Pflauzen deeke und Innere Bandit*—traduit du Hollandais par J. C. Haskard, 3 vols. 8vo. and Atlas—1852-54.

" *A true Report of a Voyage to Java by a Fleet of eight Ships of Amsterdam*—London, 1600.

" *Review of the Administration, Value, and State of the Colony of Java with its Dependencies, as it Was—as it Is—and as it May Be*—(Anon.)—London, 1816.

" *The Java Annual Directory and Almanack for the year of Our Lord* 1814—Batavia, printed by A. H. Hubbard, 1814. Ditto for the year 1815.

" *Sketches, Civil and Military, of the Island of Java and its immediate Dependencies, including particular Details of Batavia, taken from Voyages between* 1768 *and* 1810, *by a Dutch Admiral and a French General*—8vo.—London, 1811.

Jukes, J. Bete—

Narrative of the Surveying Voyage of H. M. S. "Fly," commanded by Captain Blackwood, R.N., during the years 1842-46, *together with an Excursion into the Interior of East Java*—2 vols. 8vo.—London, 1847.

Junghulm, Freod.—

Topographisch und Maturnissendaftlische Reisen durch Java, &c.—8vo.—Magdeburg, 1845.

Junius Hadrianus—

Bataviæ Historiæ—4to.—Batavia, 1588.

Keisser, Jan, of Breda—

Discovery made this year 1673 *at Batavia in the Island of Java*—4to.—1673.

Lacarry, Giles—

Breviculum Expeditionis Lud. XIV. adversos Batavos—4to.—1672.

L. G. M. A. W.—

Premier Livre de l'Historie de la Navigation aux Indes Orientales par les Hollandois; et des Choses à eux advenues: ensemble les Conditions, les Meurs, et Manières de Vivre des Nations par eux abordées, &c.—Amsterdam, 1609.

Macassar—

An Historical Description of the Kingdom of Macassar in the East Indies—8vo.—London, 1701. (5/.)

Marsden, William—

The History of Sumatra, containing an Account of the Government, Laws, Customs, and Manners of the Native Inhabitants, with a Description of the Natural Productions, and a Relation of the Ancient Political State of that Island—London, 1783-1784. With an Atlas of Plates, 1811.

,, *Account of a Phenomenon observed upon the Island of Sumatra*—By William Marsden (Phil. Trans., Vol. LXXI., p. 383) London, 1781.

Max Havalaar

Or the Coffee Auctions of the Dutch Trading Company.—8vo.—1868.

Mirabeau, Horace Gabriel, Comte de—

Aux Bataves sur le Stadthonderat—8vo.—(? date.)

Moning—

Java, or How to Manage a Colony—2 vols. Crown 8vo.—1861.

Natuurkundige

Tydschrift voor Nederlandsch Indie. (Physical Periodical for Netherlands India, &c.)—Batavia, 1851 *et seq.*

Muller, S.—

Bijdragen tot de Kennis van Sumatra.—(? date.)

Nederburgh, Sebastian Cornelius—

Journal der Reyse, &c. (Journal of the Voyage of S. C. Nederburgh, formerly Commissary-General of the Dutch Indies, in 1798, along the North-East Coast of Java)—published by W. Wurdenar and Ph. Dupuy—8vo.—Amsterdam, 1805.

Parraud, M.—

Histoire de Sumatra, dans laquelle on traite du Governement, &c., de cette Isle—traduite de l'Anglois sur la deuxième edition, par M. Parraud,—Paris, 1788.

Quarterly Review, Vol. 6—

Contains an excellent article on Java and its dependencies, to 1812.

Raffles, Sir Thomas Stamford—

A Discourse delivered at a Meeting of the Society of Arts and Sciences in Batavia, on the twenty-fourth day of April, 1813, *being the Anniversary of the Institution*—Batavia, 1813.

„ *A Discourse delivered by T. S. Raffles*—Batavia, 1815.

„ *Memoir of the Life and Public Services of Sir Stamford Raffles particularly in the Government of Java*, 1811-16, *and of Bencoolen and its dependencies*, 1817-24, *with Details of the Commerce and Resources of the Eastern Archipelego, and Selections from his Correspondence*—by his Widow—4to.—London, 1830.

„ Another Edition—1835.

„ *History of Java*—2 vols. 4to. 65 plates—London, 1817.

„ *A Statistical Account of the Island of Java*—8vo.—London, 1815.

„ (*See also* SUMATRA.)

Relation

Of the Proceedings against the English at Amboyna, with Replies—8 vols. 4to.—London, 1624.

Reyse naar Java—

(*Voyage to Java*) 4to.—Dordrecht, 1666.

Rumph, G. Everard—

Amboinsche Rariteit Kamer—folio—Amsterdam, 1705.

„ *Herbarium Amboinense* (*Dutch and Latin*) *nunc primum in Lucem Editum, et in Lat. Sermonem versum cura et studio Joan Burmanni, qui varia adjecit Synonyma suasque Observationes*—7 vols. folio—Amstelodami, 1741-55.

„ *Verhandlung der Zee-Horenkens en Zee-Gewarsen in en Omtrent Amboina en de Nabygelegene Eilanden*—2 vols. folio—Amsterdam, 1741-54.

„ *Het Ambonisch Kruid-Boek, dat is, Beschryving van de meest bekende Boomen, &c., die men in Amboina en de omleggende Eylanden wind allen vergadert, en beschreven en Twaalf Boeken. Nagezien en uitgegeeren door Joannes Burmannus*—Amsterdam, 1750.

„ *Het Auctuarium, ofte Vermeerdering, op het Amboinsch Kruyd-boek*—Amsterdam, 1755.

Rumphia—

Sive commentationes Botanicæ imprimis de Plantis Indicæ Orientalis, tum penitus incognitis, tum quæ in libris Rheedii, Rumphii, Roxburghii, Wallichii aliorum recensentur scriptit C. L. BLUME *cognomine* RUMPHIUS—4 vols. folio—Amsterdam, Brussels, Dusseldorff and Paris, 1836.

A magnificently illustrated work on East Indian Botany.

Salmon, Thomas—
Modern History: or the Present State of all Nations. By Thomas Salmon. Vol. II. which contains the State of the Islands of Amboina, Banda, and the Moluccas. Also of Borneo, Java, and Sumatra—London, 1725.

Schonten, Wonter—
Post Indische Voyagie, Zee en Land Gevechten tegen de Portugesens en Makasserin, &c.—numerous fine plates—4to.—Amsterdam, 1676.

Scriverius, Peter—
Tabalarium Antiquitatum Batavicarum, et comitum Hollandiæ Zelandiæque Icones et Historiæ. Belgicé—folio—Arat., 1612.

Shebbeare, John—
The History of the Excellence and Decline of the Constitution, Religion, Laws, Manners and Genius of the Sumatrans: And of the Restoration thereof in the Reign of Amurath the Third—London, (without date).

A political and satirical work, under feigned names of places and persons, written about the years 1760-1763.

„ *History of Sumatra*—8vo.—London, 1787.

Stockdale, John Joseph—
Sketches, Civil and Military, of the Island of Java and its Dependencies: comprising Interesting Details of Batavia, and Authentic Particulars of the celebrated Poison-Tree—Illustrated with a map of Java and plan of Batavia—compiled by JOHN JOSEPH STOCKDALE—8vo.—London, 1811.

Stravorinus, John E.—
Voyage to the East Indies, &c., 1768-78 *: comprising a Full Account of the Dutch Possessions in India and at the Cape*—3 vols. 8vo.—1798.

Sumatra—
History of Sumatra, containing an account of the Government, Laws, Customs, and Manners of the Native Inhabitants, with a Description of the Natural Productions and a Relation of the Ancient Political State of the Island—4to.—London, 1783.

„ *Naturliche und bürgerliche Beschreibung der Insel Sumatra in Ostinden. Aus dem Englischen Übersezt*—Leipzig, 1785.

„ *Substance of a Minute recorded by T. S. Raffles, on the* 11*th February,* 1814, *on the Introduction of an Improved System of Internal Management and the Establishment of a Land-Rental on the Island of Java*—London, 1814.

Temminck—
Coup d'Œil Général sur les Possessions Neerlandaises dans l'Inde Archipelagique—1847.

Thorn, Major William—
Conquest of Java and a Survey of the Oriental Archipelago—4to—London, 1815.

Thysius, Antony,—
Compendium Historiæ Batavicæ—1645.

Treaty—
An Original Treaty between the Dutch Indian Government and certain Chiefs of the Island of Celebes, bearing the date of 1781.—In the Bûgis and Dutch languages.

Tydschrift
Voor Taal Land en Volkenkunde. (Periodical for Philology, Geography and Ethnology, &c.)—Batavia 1853 *et seq.*

" *Voor Nederlands Indie* (Periodical for Nederlands India &c.) 8vo.—Batavia, 1844 *et seq.*

Valentyn, François—
Oud en Nieuw Oost Indien, vervattende een naakeurige en uitvoerige Verhandelinge van Nederlands Mogentheyed in die Gewesten, beneevens eene wydluftige Beschryvinge de Moluccos, Amboina, Banda, Timor, en Solor, Java en alle de Eylanden onder dezelve Landbestieringen behoorende ; het Nederlands Comptoir op Suratte, en de Levens der Groote Mogols ; &c., door FRANÇOIS VALENTYN—Dordrecht en Amsterdam, 1724–26.

" *Beschrybung van groot Djava*—Folio—Dordrècht, 1726.

Van Hogendorp—
Coup d'Œil sur l'Isle de Java.—Brussels, 1830.

Vaughan, William—
The Narrative of Captain David Woodward and Four Seamen, who lost their Ship when in a Boat at Sea, and surrendered themselves up to the Malays, in the Island of Celebes ; containing an Account of their Sufferings, &c. Also an Account of Manners and Customs of the Country—Published by WILLIAM VAUGHAN—London, 1804.—(See also under WOODWARD.)

Verhandelingen
Van het Bataviasch Genootschap der Konsten en Wetenschappen. Deel. I. Batavia, 1779 ; II. 1780 ; III. 1781 ; IV. Rotterdam et Amsterd., 1786.; V. Batavia, 1790 ; VI. 1792 ; VII (three sheets) 1794 ; VII. 1814. New Series 1852 to 1872 36 vols. Batavia, 1852-1872.

Von Schirach—

Beschryving van de Insel Sumatra, &c. (Description of the Island of Sumatra, relative to Commerce, translated into Dutch from the German)—8vo.—Harlem, 1789.

Voyage

To the East Indies in 1747 *and* 1748. *Containing an Account of the Islands of St. Helena and Java; of the City of Batavia; of the Empire of China; with a Particular Description of Canton*—London, 1762.

„ *Fait dans les Moluques, à la Nouvelle Guinee, et à Celebes avec le Comte de Vidua de Cengem*—par J. H. BENDYCH BASTIEUSE—8vo.—Paris, 1851.

Walbaum, C. Fr.—

Historie der Ostindischen Insel Java, und aller Übrigen Holloendischen Colonien in Ostindien. (History of the East Indian Isle of Java, and of all the other Dutch Colonies in the East Indies.)—8vo.—Jena, 1754.

Wilcocke, Samuel Hull—

Voyages to the East Indies, by the late John Splinter Stavorinus, Esq., R. Adm. in the Service of the States General. The whole comprising a full and accurate Account of all the present and late Possessions of the Dutch in India, and at the Cape of Good Hope—Translated from the original Dutch, by SAMUAL HULL WILCOCKE. With notes and additions by the translator.

Winckel, C. P. K.—

Essai sur les Principes Regissant l'Administration de la Justice aux Indes Orientales Hollandaises, surtout dans les Isles de Java et de Madoura, et leur application—Avec une planche et une carte—Samarang and Amsterdam, 1880.

Woodward, Captain—

The Narrative of—with the Description of the Island of Celebes—London, 1804.—(See under VAUGHAN above, for same work.)

Woofe, Abraham—

Tyranny of the Dutch against the English, likewise the sufferings of Abraham Woofe, then Factor at Lantore, and others in the Island of Banda—illustrated by JOHN QUARLES.

Worms, Johann Gottlieb—

Ost Indian und Persianische Reisen Oder Zehenjährige auf Gross Java, Bengala, &c., Kriegsdienste mit Anmerkungen, durch M. Crispinum—Frankfurt und Leipzig, 1745.

D.

WORKS RELATING TO BORNEO.

Beeckman, Daniel—

A Voyage to and from the Island of Borneo, in the East Indies. With a Description of the said Island; giving an Account of the Inhabitants, their Manners, Customs, Religion, Product, Chief Ports, and Trade; together with the Re-establishment of the English Trade there. An. 1714—by DANIEL BEECKMAN—8vo.—London, 1718. (German Edition in SPRENGEL'S and FORSTER'S New Memoirs, Vol. 5.)

Borneo—

Adventures in—2nd Edition—Crown 8vo.—London, 1849. (7/6).

" *Remarks on a Recent Naval Execution at*—by W. A.—1840.

" *A few Months in: Short Sketches from the Journal of a Naval Officer*—18mo.—1867.

" *Copies of all Despatches (not yet published) from Naval Officers on the China Station relative to Attacks made by them on the Natives of Borneo from the year* 1842 *to* 1849 *inclusive, &c.*—(Parliamentary Paper)—1853.

" *Treaty of Friendship and Commerce between Her Majesty and the Sultan of Borneo*—(Parliamentary Paper)—1849.

Borneo Revelations—

A Series of Letters on the Sereban and Sakarran Dyaks and the Rajah Brooke—Re-printed from the *Straits Times*—Singapore, 1850.

Boyles, C. J.—

Adventures among the Dyaks of Borneo—8vo.—1865.

Brooke, C.—

Ten Years in Sarawak—2nd Edition—8vo.—London, 1866.

Brooke, Sir James—

The Life of Sir James Brooke, Rajah of Sarawak, from his personal Papers and Correspondence—By SPENCER ST. JOHN, F. R. G. S.; formerly Secretary to the Rajah, late H.M. Consul-General in Borneo, &c.—BLACKWOOD & SONS, Edinburgh and London, 1879.

" *The Private Letters of*—Edited by J. C. TEMPLER—3 vols.—1853.

Brooke, Sir James—*Continued.*

Explanation and Exposure of the Charges made against Sir James Brooke, with reference to the Capture and Execution of Criminals in Sarawak—F'cap.—No date, *circa* 1851.

" *Correspondence respecting Piracy in the Eastern Archipelago and the Proceedings of Sir James Brooke*—(Parliamentary Paper)—1853.

" *The Queen on the Prosecution of Sir James Brooke, K.C.B., against the Eastern Archipelago Company, containing the Judgment of the Queen's Bench, &c.*—8vo.—London, 1853.

" *Evidence given before the Commission of Enquiry into the Charges against Sir James Brooke, K.C.B.*—with a map—F'cap.—Singapore, 1854.

" *Report of the Commissioners appointed to enquire into certain matters connected with the Position of Sir James Brooke*—(Parliamentary Paper)—1855.

" *Rajah Brooke, the Last of the Vikings*—MACMILLAN'S Magazine, June, 1877.

Brooke, J.—

Letter from Borneo, with Notice of the Country and its Inhabitants—1842.

Burns (Borneo)—

Further Papers respecting Mr. Burns—(Parliamentary Paper)—1852.

China Pilot—

Appendix No. 2, General Observations on the Coast of Borneo—8vo.—London, 1859.

" *Appendix No. 3, Sailing Directions for Palawan Island*—8vo.—London, 1859.

Deroi—

Hechelgete reys togt na Borneo. (Voyage to Borneo.)—8vo.—Leyden, 1708.

Forbes, Lieut. E.—

Five Years in China, 1842-7; with an Account of the Islands of Labuan and Borneo—8vo.—1848.

Jacob, G. L.—

The Rajah of Sarawak—2 vols.—1875.

Keppell, The Hon. Captain Henry—

Expedition of H.M.S. "Dido" against the Pirates of Borneo—2 vols.—London. 1846. 2nd Edition, 1846.

Labuan—
Copy of Instructions to the Governor of the New Settlement of Labuan, and of any Correspondence on the subject with the Treasury as well as of any Agreement for a Lease of Coals in the said Settlement—(Parliamentary Paper)—1848.

Lobscheid, Rev. W.—
The Religion of the Dyaks—J. de Souza, Hongkong, 1866.

Low, Hugh—
Sarawak its Inhabitants and Productions—8vo.—London, 1848. (14/0.)

Macdougall, Mrs.—
Letters from Sarawak and Borneo—sq. 16mo.—London, 1854. (3/6.)

Marryat—
Borneo and the Indian Archipelago—Impl. 8vo., with plates of Costumes and Scenery—1868.

Munday, Captain Rodney, R.N.—
Journal of Events in Borneo, including the Occupation of Labuan, and a Visit to the Celebes; together with the Expedition of H.M.S. "Iris" by Captain Rodney Munday—2 vols., 8vo.—London, 1848.

Sarawak—
The Rajahate of Sarawak—1875.

Simmonds, Peter Lund—
The Trade and Commerce of the Eastern Archipelago—8vo. pphlet.—Singapore, no date.

St. John, J. G.—
Views in Borneo—4 parts. Royal 4to.—London, 1847.

St. John, Spencer—
(*See* Brooke.)

Templer, J. C.—
(*See* Brooke.)

E.

WORKS RELATING TO THE PHILIPPINES AND MOLUCCAS.

Agandra, Roderic Moris—
History of the Moluccas and the Philippines from the Discovery of them to the Middle of the Seventeenth Century—2 vols. (? date).

Agandra, Roderic Moris—*Continued.*
History of the Conversions in Japan and the Philippine Islands, with a Detail of his Religious Embassy. (? date).

Argensola, Bartholomew—(Spanish Poet)—
Conquista de las Islas Malucas—folio—Madrid, 1609, translated under the title of *The Discovery and Conquest of the Molucca and Philippine Islands*—4to.—London, 1708.

Blanco—
Flora de Filipinas—(? date).

Blecker—
Reis door de Minahassa en den Molukschen Archipel—2 vols. in 1, Impl. 8vo.—Batavia, 1856.

Bowring, Sir John—
Visit to the Philippine Islands—8vo.—London, 1859.

Carrillo, H. de B.—
Relacion de las Islas Filippinas, compuesta por el Amirante D. Hieronomo de Bauvalos y Carillo. (Account of the Philippine Islands, by Admiral Don H. DE BAUVALOS Y CARRILLO)—8vo.—Manilla, 1638.

In French in M. Thevenot's Collection, Part II.

Casas—
Miroir de la Cruelle et Horrible Tyrannie Espagnole perpetuée aux Pays Bas. On a adjoint la deuxieme partie de la Tyrannies commises aux Indes Orientales par les Espagnoles—2 vols. in 1, small 4to.—Amsterdam, 1620. (Rare, priced at £16.16.0.)

Chirino, P. Pedro—
Relacion de las Islas Filipinas i de lo que en ellas an trabaiado los Padres de la Compañia de Jesus—Roma, 1604.

Colios, Francisco—
Labor Evangelica, Ministerios Apostolicos de los Padres de la Compañia de Jesus. Fundacion y Progressos de su Provincia en las Islas Filipinas, &c.—2 vols. folio—Madrid, 1663. Manilla, 1749. (Rare £12.)

Combes, Francisco—
Historia de las Islas Mindanao, Jolo y sus Islas adjacentes, Progressos de la Religion y Armas Catolicas. (History of the Isles of Mindanao, Jolo, and their adjacent Islands, with the Progress of the Catholic Religion and Arms there.)—Madrid, 1567. Ibid., fol., 1669.

Comyn—

Description of the Philippine Islands—8vo.—no date.

Coronel, Ferdinand de los Rios—

Relacion de Procurador General de las Filipinas donde se halle lo que pertenece à esas Islas, de lo que conviene Remedio en las Islas de Moluco. (Relation of FERDINAND DE LOS RIOS CORONEL, Procurator of the Philippines, of what relates to these Islands, and of the Improvements to be adopted in the Moluccas.)—4to.—Madrid, 1621.

In French in M. Thevenot's Collection, Part II.

Dampier, William—

A New Voyage round the World: Describing particularly the Isthmus of America, &c. The Isle of Guam, one of the Ladrones, Mindanao and other Philippine and East India Islands, &c.—by WILLIAM DAMPIER—Vol. I. London, 1697. Vol. II. in three parts. To which is added a General Index to both Vols.—London, 1699. Vol. III.—*A Voyage to New Holland, &c., in the year* 1699—London, 1703.

De Argensola, Bartolome Leonardo—

Conquista de las Islas Malucas. Al Rey Felipe III. N$^{o.}$ S$^{or.}$ —Madrid, 1609.

Desbordes, Jaques—

Histoire de la Conquéte des Isles Moluques par les Espagnols, par les Portugais, et par les Hollandois. Traduite de l'Espagnol d'Argensola par Jaques Desbordes—Amsterdam, 1706.

Dumas, Alexandre—

Les Mille et un Fantômes—and subsequent Edition—2 vols. 8vo.—Paris, 1849.

GIRONIERE says: Under the above title ALEXANDRE DUMAS was publishing a Romance, one of whose principal personages travelling in the Philippine Islands was represented to have known me, during my abode in the Colony founded as Jala Jala.

Duval, Sieur—

Geographia Universalis—8vo.—London, 1691.

Contains an account of the Moluccas.

D'Utrecht, Sieur Olivier du Nort—

Description du Penible Voyage fait (1598 à 1601) en tour de l'Univers ou Globe Terrestre, par Sieur Olivier du Nort d'Utrecht, General de Quatre Navires, pour traversant le Detroict de Magellanes, descouvrir les Costes de Cica, Chili et Peru, et y trafiquer, et puis passant les Molucques, et circomnavigant le Globe du Monde retourner à la Patrie. Le tout translaté du Flamand en François—Amsterdam, 1610.

Ellis, H. T.—
Tour from Hongkong to Manilla in 1856—Crown 8vo.—London, 1859.

Flurieu, Charles Pierre Claret—
Découvertes des François, en 1769, *dans le Sud-Est de la Nouvelle Guinée. Reconnoissance postérieures des mêmes Terres par des Navigateurs Anglois qui leur ont imposé de nouveaux Noms; précédés de l'Abrégé Historique des Navigations et des Découvertes des Espagnols dans les mêmes Parages*—Par M. * * * (CHARLES PIERRE CLARET FLURIEU)—Paris, 1790.

Forrest, Thomas—
A Voyage to New Guinea and the Moluccas, from Balambangan; including an Account of Magindano, Sooloo, and other Islands; performed in the Tartar *Galley, during the years* 1774-5 *and* 6—by Capt. THOMAS FORREST. To which is added a *Vocabulary of the Magindano Tongue*—with 30 plates—4to.—Dublin, 1779. Another edition large paper—London, 1792.

Fray, Gasparo—
Conquista de las Islas Filipinas por Padre Gasparo Fray. (Conquest of the Philippine Islands by Father G. FRAY)—4to.—Madrid, 1634.

Gemelli, Careri J. Francis—
Voyage round the World: containing the most Remarkable Things in Turkey, Persia, India, China, the Philippine Islands, and New Spain.

Geroniere, Paul de la—
Twenty Years in the Philippine Islands—12mo.—London, 1853.

Hind—
Molucca, or the Voyage of H.M.S. "Sulphur" in the Indian Archipelago—4to.—London, 1844.

Jagor, F.—
Travels in the Philippines, 1875.

Kolff, D. H.—
Reize voor Reinig Bekenden Zuidelyken Moluksche Archipel, &c.—8vo.—Amsterdam, 1828.

Kolff, D. H., Jr.—
Voyages of the Dutch Brig of War "Dourza" through the Southern Part of the Molucca Archipelago and along the Southern Coast of New Guinea, performed during 1825-6—From the Dutch, by G. W. EARL—8vo.—1840.

Lopez, Gregorius—

Summarischer Bericht, was sich in dem Philippinischen Isulen, im Jahr 1608, *fuernehmlich in Geistlichen Sachen und fortpflanzung des heiligen Catholischen Glaubens Denkwurdiges zugetragen, &c.*—4to.—Aysburg, 1612.

Macmicking, R.—

Recollections of Manilla and the Philippines during 1848-50—8vo.—London, 1851.

Marsden, W.—

Information respecting the State of Christianity in the Molucca Islands—(in the Portuguese Language), transmitted to Europe in the year 1588.

Maximiliani Transylvani Epistolo—

De Admirabili et Novissima Hispaniorum in Orientem Navigatione, quæ variæ et nulli prius Accessæ Regionis Inventæ sunt, cum ipsis etiam Moluccis Insulis Beatissimes, &c., &c.—4to.—Romæ, 1533.

Middleton, Sir Henry—

Voyage to Bantam and Molucca Islands, being the Second Voyage set forth by the Governor and Company of London trading to the East Indies—4to.—London, 1606.

Ditto, Reprinted for the Hakluyt Society, 1855. (£1.5.0.)

Molucco and Philippine Islands—

The Discovery and Conquest of the Molucco and Philippine Islands—London, 1708.

Morga, A. de—

The Philippine Islands, Moluccas, Siam, &c., &c., at the close of the 16*th Century*—8vo.—London, 1868. (£2.2.0.)

Morgas, Antonio—

Sucesos de las Islas Filippinas, &c.—History of the Philippine Islands—folio—Mexico, 1609. Madrid, 1669

Montfalcon, Juan G. y—

Justificacion de la Conservacion y Commercio de las Islas Filippinas, al Illustrissimo y Reverendissimo Señor Don Juan de Palason y Mederiza, del Consejo de su Maestad en el Real de las Indias, Obispo de la Puebla de los Angelles, por don Juan Gram y Montfalcon, Procurador General de las Islas Filippinas. (Memoir on the Conservation and Commerce of the Philippine Islands addressed to the most Illustrious and Reverend Don JUAN DE PALASON Y MENDERIZA, one of his Majesty's Royal Council of the Indies, Bishop of Puebla de los Angeles; by Don JUAN GRAM Y MONTFALCON, Procurator General of the Philippine Islands.)—4to.—Madrid.

In French in M. Thevénot's Collection, Part II.

Ragguaglio
De la Missione di Santa Cruce nella Provincia di Panaqui (Panay) &c., tradotta del Spagnuole. (Account of the Mission of Santa Cruz, in the Province of Panay: translated (into Italian) from the Spanish.)—8vo.—Madrid, 1741.

Relaciones
Diversas de Islas Filippinas. (Various Accounts of the Philippine Islands.)—4to.—Manilla, 1632.

San Augustin, Fr. Gaspar—
Conquista de las Islas Philipinas: la Temporal, por las armas del Señor Don Phelipe Segundo el Prudente: y la Espiritual, por los Religiosos del Orden de Nuestro Padre San Augustin, &c., &c.—sm. folio—Madrid, 1698.

St. Croix, F. R. de—
Voyage Commercial et Politique aux Indes Orientales, aux Isles Philippines, et à la Chine—3 vols. 8vo., maps—Paris, 1810.

Vaez, Francisco—
Litteræ Annuæ Insularum Philipinarum Scripturæ, ad R. P. Claudium Aquaviram, Gen. Præp. Soc. Jesus, Anno 1601—Maguntiæ, 1604.

Villarde, R. M.—
Historia de la Provincia de Filippinas, por el Padre Rodriguez Murillo Villarde. (History of the Province of the Philippines by Father R. MURILLO VILLARDE.)—folio—Manilla, 1749.

Walton, W.—
Account of the Philippine Islands—8vo.—no date.

Zuniga, Joaquim Martinez de—
Historia de las Islas Philipinas—Compuesta por el R. P. Rector Fr. JOAQUIM MARTINEZ DE ZUNIGA—Sampaloc, 1803.

" *An Historical View of the Philippine Islands*—translated from the Spanish by JOHN MOWER—2 vols. 8vo.—London, 1814.

F.

WORKS CONTAINING INCIDENTAL NOTICES OF MALAYAN COUNTRIES, &c. *

Aborigines Protection Society—
Journal of—London, 1849 *et seq.* to date.

---

*In addition to the works mentioned under this head a large collection of travels bearing more slightly on the subject will be found catalogued in P. G. & O. F. VON MOELLENDORFF'S "Manual of Chinese Bibliography" (Shanghai, 1876) pp. 117-138.

Acosta, Joseph de—
Historia Natural y Moral de las Indias—sq. 8vo.—Sevilla, 1590. (36/.)

" *Natural and Moral History of the East and West Indies*—translated by E. Grimstone—4to.—London, 1604. (8/8.)

Amoretti, Carlo—
Primo Viaggio intorno al Globo Terracqueo, Ossia, Ragguaglio della Navigazione alle Indie Orientali per la Via d'Occidente, fatta dal Cavaliere Antonio Pigafetta sulla Squadra del Capit. Magglianes, negli anni 1519-1522. *Ora publicato per la prima volta, tratto da un Codice M.S. della Bibl. Ambros di Milano, e corredato di Note da Carlo Amoretti*—Milano, 1800.—[4to. edition priced at 18/. Large paper edition 28/. See also under Pigafetta.]

Arthusio, Gotardo, Artho, S.—
Historia Indiæ Orientalis, ex variis Auctoribus collecta et juxta Seriem Topographicam Regnorum, &c., deducta. (Colloquia Latino—Malaicæ et Madagascarica)—Coloniæ Agrip, 1608.

Barbosa, Duarte— (See Ramusio, Lists E. & F.)—
Libro di Odoardo Barbosa—1516. [The authority for this title is Crawfurd's *Malay Grammar*, Intro. *passim*. But it may refer to the title subjoined].

Contains an account of Celebes and other Malayan localities.

" *Livro em que dá relaçao do que viu e ouviu no Oriente.*

This work was translated into Italian and first printed in that language by Giovani Battista Ramusio, which see.

Barros, Joao de—
Da Asia—Lisbon, 1777.

A Portuguese history of the East Indies characterised by Crawfurd as "authentic and intelligent."

Barrow, John—
Voyage to Cochin China in 1792-3, *with an Account of such European Settlements as were visited*—Numerous coloured plates—4to.—1806.

Belcher, Captain Sir Edward—
Narrative of the Voyage of H.M.S. "Samarang" in surveying the Islands of the Eastern Archipelago—8vo.—1848.

Bergeron, P.—
Voyages en Asie dans le XII. XIII. XIV. and XV. Siècles—4to.—La Haye, 1735. (Priced at 21*s*.)

Beschryving

Van eenige Vornaamste Kusten von Oost en West-Indien, als Surinam, Niew Nederland, Florida, Cuba, Brasil, Surate, Madagascar, Batavia, Peru, Mexico. (Description of some of the principal Coasts of the East and West Indies, such as Surinam, the New Netherlands, Florida, Cuba, the Brazils, Surat, Madagascar, Batavia, Peru, and Mexico) —8vo.—Leuwarden, 1780.

Bickmore, Albert S., M.A.—

Travels in the East Indian Archipelago—with maps and illustrations—John Murray—London, 1868.

Mr. Bickmore travelled as a conchologist, and his work contains very excellent accounts of various portions of the Archipelago. It is enriched with numerous illustrations.

Bogaerts, Abraham—

Historische Reizen door d'Oostersche Deelen van Asia; Zynde eene Historische Beschryving dier Koninkryken, &c., mitgaders een Omstandig Verhall van dem Bautamschen Inlandschen Oorlog, &c.—Amsterdam, 1711.

Bontius, James—

An Account of the Diseases, Natural History, and Medicines of the East Indies—Translated from the Latin of James Bontius, Physician to the Dutch Settlement at Batavia—London, 1786.

Brachervitzen—

Oost Indianische Reise Beschreibung—8vo.—1770.

Campagnes

Dans les Mers de l'Inde et de la Chine abord de la Frégate "l'Erigone," Commandée par M.M. Cecile et Roy : Observations Hydrographiques et Magnetiques—par M. A. Delamarche et M. S. Dupré—4 vols. 8vo.—Paris.

Cartas

De algunos Padres y Hermanos de la Compañia de Jesus, que escriuieron de la India, Iapon y Brasil a los Padres y Hermanos de la misma Compañia en Portugal, tresladadas de Portugues en Castellano. Fuerõ recebidas el año de mil y quinientos y cincuenta y cinco—Juan Alvares—4to.—Lisbon, 1555.

In this valuable collection is also included a letter from the celebrated traveller Fernao Mendes Pinto, dated at the College at Malacca, the 5th April, 1554.

Castanheda, Fernao Lopes de—

Historia do descobrimento & conquista da India pelos Portuguezes. Feyta por Fernao Lopes de Castanheda. E aprouada pelos Senhores deputados da Sancta Inquisição—In 8 books—folio—Coimbra, 1554-1561.

Castanheda, Fernao Lopes de—*Continued.*

Historie of the Discoverie and Conquest of the East Indies, enterprized by the Portingales in their Dangerous Navigations, &c.—small 4to., Black letter, 1582. (Translation of above work. Very rare, priced at £12.)

„ *Historia dell'Indie Orientali, Soperte and aquistate dá Portoghesi, distinta in Libri VII.*—Composti da F. Lopez di Castagneda, trad. di lingua Portoghesa in Italiana da Alfonso Ulloa—2 vols. 4to.—Venetia, 1578.

Collecçao

De Noticias para a Historia e Geographia das Naçoes Ultramarinas, que vivem nos dominios Portuguezes, ou lhes são visinhas—Publicada pela Academia Real das Sciencias—7 vols. 4to.—Lisbon, 1812 *et seq.*

Correa, Duarte—

Relaçao do alevantamento de Ximabára, e de seu notavel cerco, e de varias mortes de nossos Portuguezes pela fé; com outra Relaçao da journada que Francisco de Souza da Costa fez ao Achem, em que tambem se apontam varias mortes de Portuguezes naturaes desta Cidade, &c.—4to.—Lisbon, 1643.

Couto, Diogo do—

Decadas da Asia. Dos feitos que os Portuguezes fizeram na conquista e descobrimento das terras e mares do Oriente—P. Craesbeeck—folio—Lisbon, 1602 *et seq.*

There have been several editions of this work, the latest, comprising 14 vols. 8vo., was printed at the Regia Offic: Typ: Lisbon, 1778-1788.

Daguerre, M.—

A Voyage to the East Indies, 1690-91, *being a Full Description of the Isles of Maldives, Cocos, Andamans, &c.*—with cuts—London, 1696.

Dampier, William—

A Collection of Voyages—by Captain William Dampier—in 4 vols.—London, 1729.

Dapper, O.—

Description des Isles de l'Archipel et de quelques autres Adjuncts—folio—Amsterdam, 1703.

De Conto—

Voyages—1640.

Contains a very full account of Celebes.

D'Urville, J. Dumont—

Voyage autour du Monde—Paris (? date).

Contains notices of Sumatra.

Earl, George Windsor—

The Native Races of the Indian Archipelago, Papuans—Illustrated with maps and coloured plates—H. Balliere, London and New York, 1853.

Much of the information given is still of considerable interest, though, to a great extent, embodied in subsequent works. The supplement contains specimens of eleven Papuan and North Australian dialects.

„ *Voyages of the Dutch Brig-of-War* "Dourza"—[See Kolffs.]

Eden, R.—

The History of Travel in the West and East Indies—4to.—London, 1577.

Edrisi—Abou-Abd-Allah-Mohammed ben Mohammed el Edrisi—

Geographie d'Edrisi—traduite de l'Arabe en Français par P. Amédée Jaubert—Included in *Recueil de Voyages et de Memoires publié par la Société de Geographie*—Paris, 1836.

This work of el Edrisi was completed in the year 1154, A.D., and compiled from a number of pre-existing Arabic books on Geography. It contains numerous references to the Islands of the Archipelago, &c.

Fitzer—

Compendium Orientalische Indien—small folio—Frankfurt, 1627. (Rare, priced at £5.)

Forster, John Reynold—

Voyage round the World—London, 1778.

Contains some interesting remarks on the traces of Malay to be found in the South Sea Island languages.

Gilbert, Th.—

A Voyage from New South Wales to Canton in the year 1788—8vo.—London, 1789.

Gonneville—

Voyages aux Nouvelles Terres des Indes avec des Éclaircissements par D'Avezac—8vo.—Paris, 1869.

Gould, J., F.R.S.—

The Birds of New Guinea—Imp. folio—London. (In course of publication.)

This will include the species of the Paradiseidæ and other forms in the Moluccas intimately related to the avifauna of New Guinea.

„ *The Birds of Asia*—Impl. folio—London, (? date). (Still in course of publication.)

This includes figures and descriptions of species common to Malaya and the Continent of Asia.

Hakluyt, R.—
The Principal Navigations, Voyages, &c.—folio—London, 1599.

Hamilton, Alexander—
New Account of the East Indies—2 vols. 8vo.—Edinburgh, 1727, 1737, 1744.

Harris, John, D.D.—
Collection of Voyages and Travels—2 vols. folio—London, 1744-8.

Hulsius—
Collection of Voyages—26 parts, 1602-13. (Very rare, priced at £325.)

Ibn Batuta—
Travels of, 1346.

Contains notices of Sumatra, &c.

Klaproth—
Memoires relatifs à l'Asie, Recherches Historiques, Geographiques, et Philologiques—3 vols. 8vo., with several maps—Paris, 1824-28.

Lane, E. W.—
Thousand and one Nights—3 vols.—London, 1877.

The notes contain many valuable references to the Zoology and Geography of the Archipelago.

Leguat, Francis—
A Voyage to the East Indies—London, 1708.

Contains references to Java.

MacGillivray, J.—
Voyage of H.M.S. "Rattlesnake," 1846-50, *including Discoveries in New Guinea, the Louisiade Archipelago, &c.*—2 vols. 8vo.—London, 1852. (25*l*.)

Osbeck, P.—
Voyage to China and the East Indies, 1771—[Original German edition, Rostock, 1765—8vo.—plates.]

Phillips, W.—
Description of a Voyage made by certain Ships of Holland into the East Indies—London, 1598.

Pigafetta, Chevalier Antonio—(See also under AMORETTI.)

Navigatio in Orientem, Hollandorum in Indiam Navigatio Regnum Guinæ, &c.—10 parts in 2 vols. sm. folio—1623-33. (£8.)

„ *Viaggio intorno il Monde*—contains Vocabulary of Words spoken by the Natives of the Island of Tidor—folio—Venetia, 1606.

„ *Premier Voyage autour du Monde, par le Chevalier de Pigafetta, sur l'Escadre de Magellan, pendant les Années* 1519, 20, 21, *et* 22, *suivi de l'Extrait du Traité de Navigation du même Auteur, &c.*—Paris l'an IX. (1801).

Pinkerton, John—

A General Collection of the Best and most Interesting Voyages and Travels—17 vols. 4to.—London, 1804-14.

Pinto, Fernao Mendes—

Peregrinaçam de Fernam Mendez Pinto—folio—Lisbon, 1614.

„ *Voyages and Adventures; done into English by Henry Cogan*—sm. folio—1653. Another edition, 1863.

The editions of this work are:—Portuguese—Lisbon, 1614, fol., and 1829, 3 vols. 8vo.; Spanish—Madrid, 1627, Valencia, 1645, fol.; French—Paris, 1645, 4to.; Dutch—Amsterdam, 1653, 4to.; German—Amsterdam, 1653, 4to., and Jena, 1868, 8vo.

Polo, Marco—

Book of the Kingdoms and Marvels of the East—New Translation and Notes by Col. H. YULE—2 vols. 8vo.—1871.

Of this work editions exist in German—Nünberg, 1477, fol., and Leipsic, 1855, 8vo.: In Italian—Venice, 1496, fol.; In French—Paris, 1865, 2 vols., 8vo.; In English by MARSDEN, 1818, 4to., and WRIGHT, 1854, 8vo.; with several others in the same and other languages. Col. YULE's edition gives the Bibliography of the work.

Purchas, Samuel B. D.—

Hakluytus Posthumus, or Purchas his Pilgrims; containing a History of the World in Sea Voyages and Land Travels by Englishmen and others—5 vols. folio—London, 1625-6.

Ramusio, Giovani Battista—

Delle Navegatione et Viaggi de Giovani Battista Ramusio—folio—Venetia, 1563.

Recueil

Des Voyages de la Compagnie des Indes Orientales—12 vols. 18mo.—With many plates and charts—Rouen, 1725.

Reinwardt, C. G. C.—

Reis naar het Oosteljjk Gedeelte van den Indischen Archipel in het jaar 1821 *door C. G. C. Reinwardt; uit zijne nagelaten aanteekeningen opgesteld, met een Levensberigt en bijlagen Vermeerderd, door W. H. de Vriese*—Met 19 Platen—Amsterdam, 1858.

Remusat, Abel—
Melanges Asiatiques, ou Morceaux Critiques et Memoirs relatifs aux Religions, aux Sciences, aux Costumes, à l'Historie et à la Geographie des Nations Orienteaux—2 vols. 8vo.—et *Nouveau Melanges*—2 vols. 8vo.=4 vols. 8vo.—Paris, 1825-29. (58/.)

Rennefort, S. de—
Memories pour servir à l'Historie des Indes Orientales—sm. 4to.—Paris, 1868.

San Roman, Antonio—
Historia General de la India Oriental, los Descubrimientos y Conquistas, que han hecho las Armas de Portugal en el Brasil y en Partes de Africa y Asia—sm. folio—Valladolid, 1603. (£3.)

Sonnerat, P.—
Voyages aux Indes Orientales et à la Chine—2 vols. 4to.—Paris, 1872. Ibid, 4 vols. 8vo., Atlas, 1806.

German—Zurich, 1783, 2 vols., 4to., maps and plates; Dutch—Leyden, 1785, 3 vols. 8vo. Contains references to the Philppine and Moluccas.

Stavorinus, J. S.—
Voyages to the East Indies—3 vols.—London, 1798.

Contains an account of Batavia.

Spry, W. J. J., R.N.—
The Cruize of Her Majesty's Ship "Challenger." Voyages over many Seas, Scenes in many Lands—with maps and illustrations—Sampson, Low, Marston, Searle and Rivington—London, 1876.

Well illustrated; contains only incidental reference to Singapore and Malayan localities, but is an interesting Diary of an important cruize.

Train, G. F.—
Young America Abroad. (Singapore, &c.)—Crown 8vo.—London, 1857.

Tytler, Robert—
Illustations of Ancient Geography and History: referring to the Sites of Ophir, Sheba, Taprobane, the Aurea Chersonesus, and other Scriptural and Classical Cities and Subjects—London, 1825.

Xavier, St. Francis—
An Abridgment of the Life of—by W. D.—8vo.—St. Omer, 1667.

Over 400 works are said to exist containing the biography, letters, &c., of St. Francis Xavier. Messrs. Truebner & Co. placed a very complete Catalogue in the compiler's hands many years ago, but it was returned to form a portion of a Japanese Bibliography, which does not appear to have been yet published.

G.

GRAMMARS, DICTIONARIES, VOCABULARIES, &c., IN EUROPEAN LANGUAGES AND MALAY.

Arthus, Gotardus—

Dialogues in Malay—8vo.—Cologne, 1608. [Mentioned by Marsden, p. 38 of Intro. to Grammar. Original work not procurable.] *(See* Spalding.*)*

Arriens, P.—

• *Vocabulary of the Malay, Dutch, and Achinese Languages*—Amsterdam, 1880.

Bowrey, Captain Thomas—

A Dictionary English and Malayo, and Malayo and English. To which is added some short Grammar Rules and Directions for the better Observation of the Propriety and Elegancy of this Language. And also several Miscellanies, Dialogues, and Letters, in English and Malayo, &c. To which is annexed the Malayo Alphabet, with a Specimen of the Character—by Thomas Bowrey—4to.—London, 1701.

Highly commended by Marsden, who mentions a copy corrected in MS. by one Henry Smith, regarding whom nothing further is known. (See Marsden's Grammar, Intro., pp. 40-1.)

Clarke, John—

Guide to Romanized Jawi, Part I. *Malay Grammar*—8vo.—Penang, 1869.

Crawfurd, John—

Grammar and Dictionary in the Malay Language—In Roman Characters—2 vols. 8vo.—1852.

Danckaerts, Sebastianus—

Vocabularium Belgico-Malayaenum et Vice Versa, cum Vocis Portugal-Belgice explicites, et Grammaticis Observationibus Ling. Malayæ—S'Graven Haghe, 1623.

Dennys, N. B., ph. d.—

A Handbook of Malay Colloquial as spoken in Singapore—8vo.—Singapore, 1878.

Elout, P. J.—

Maleisch Spraakkuust. Grammaire de la Langue Malaie par Mr. W. Marsden; publiée à Londres en 1812, *et traduite de l'Anglais (en Hollandais et Français)*—par P. J. Elout—Harlem, 1824.

Eysinga, P. P. Roorda van—
Nederduitsch en Maleisch, Maleisch en Nederduitsch Woordenboek—2 vols. 8vo.—Batavia, 1824-25.

„ *Beknopte Maleische Spraakkuust en Chrestomathie, Met Ital. en Arab-kar*—12mo.—Breda, 1839.

„ *Nederduitsch en Malaisch Wordenboek, Ital. Kar*—12mo.—Breda, 1839.

Favre, L'Abbe—
Dictionnaire Malais-Français—2 vols. 8vo.—Vienne, 1875.

„ *Grammaire de la Langue Malaise*—8vo.—Vienne, 1876.

Gueynier, Frederic—
Frederici Gueynier's Groot Duytsche ende Maleisch Woorde-boek, Voormaals ap Batavia Gedrukt 1677 : *doch nu Herdrukt (Batavia)* 1708. *(Collectanea Malaica Vocabularia).*

„ *Vocabulaer ofte Worden-Boek in't Deutsch ende Maleys*—4to.—Batavia, 1677.

Haex, David—
Dictionarium Malaico-Latinum et Latino-Malaicum. Cum aliis quamplurimis Opera, &c.—Romæ, P. T., 1631—Batavia, 1707.

Heurnium, Justum—
Vocabularium; ofte Woorden-boek, nae Ordre van den Alphabet, in't Duytsch en Maleys. Eertijdts gecomponcered en uyt-gegeven door Casparum Wiltens ende Sebastianum Danckaerts. Ende nu (met meer dan drie duysent so woorden als Manieren van spreken) vermeerdert uyt de schriften van Jan van Hasel ende Albert Ruyl, &c.—door JUSTUM HEURNIUM—Amsterdam, 1650; Batavia, 1708.

Hollander, J. J. de—
Hanleiding tot de Kennis der Maleische Taal—12mo.—Utrecht, 1856.

Hautman Van Gouda, Frederick de—
Dictionarium, ofte Woord ende Spraeck-Boeck, in de Duytsche ende Maleysche Tale, met verscheyde t'samen sprekingen, in Duytsche en Maleys, Gestlet—door F. DE H. (FREDERICK DE HAUTMAN) VAN GOUDA—Amsterdam, 1673; Batavia, 1707. *(Collectanea Malaica Vocabularia).*

„ *Diologi Belgico-Malayce*—4to.—Amsterdam, 1603.

Howison—

Malay Grammar, as spoken in Malacca, Sumatra, Java, &c.—4to.—1801. (3/6.)

Howison, John, M.D.—

A Dictionary of the Malay Tongue as spoken in the Peninsula of Malacca, the Islands of Sumatra, Java, Borneo, Pulo Pinang, &c., in two parts, English and Malay, and Malay and English; to which is prefixed a Grammar of the Malay Language—4to.—Printed at the Arabic and Persian Press, by S. Rousseau, Wood Street, Spa Fields, London, 1801. Ditto, 1805.

Keasberry, Rev. W.—

A Vocabulary of the English and Malay Languages—2nd Edition, revised and enlarged—12mo.—Singapore, 1852.

Loderus, Andrea Lambertus—

Maleische Woord-Boek Sameling. Collectanea Malaica Vocabularia. Hoc est Congeries Omnium Dictionarium Malaicorum, hactenus Editorum. Non tantum Vulgariorum Belgico-Malaicorum, Verum etiam rarissiomrum hucusque Incognitorum, &c.—Editore Andrea Lambertus Loderus—Bataviæ, (Ind.), 1707-8.

Lorberus, John Christoph—

Grammatica Malaica, tradens præcepta brevia idiomatio lingua in India Orientale celeberrimæ ab indiginis dictæ "Malajo," succinte delineata labore Johannis Christoph Lorberi—8vo.—Vinariæ (Weimar), 1688.

Stated by Marsden to be a bad translation of Roman's work.

Malay—

A Grammar of the Malay Tongue as spoken in the Peninsula of Malacca, the Islands of Sumatra, Java, Borneo, Pulo Pinang, &c., &c., compiled from Bowrey's Dictionary and other authentic Documents, Manuscript and Printed—London, 1780. —And a 4to. edition, 1801.

" *Vocabulary, English and Malay, Roman and Arabic Characters*—8vo.—Malacca, 1837. (2/6.)

" *A Short Vocabulary, English and Malay, with Grammar Rules for the Attainment of the Malayo Language*—Calcutta, 1798.

Marsden, William—

A Grammar of the Malayan Language, with an Introduction and Praxis—London, 1812.

" *A Dictionary of the Malayan Language: to which is prefixed a Grammar, with an Introduction and Praxis*—London, 1812.

Ogilby, John—

A Brief Vocabulary of the Malayan Tongue—folio—London, 1673.

Richard—

Dictionnaire Français-Malais et Malais-Français, en Lettres Latines—8vo.—Bordeaux, 1873.

" *Cours Théoretiques et Pratique de la Langue Commerciale de l'Archipel d'Asie, dite Malaise*—8vo.—Bordeaux, 1872.

Robinson, W.

An Attempt to elucidate the Principles of Malayan Orthography—by W. ROBINSON—Fort Marlborough, 1823; Bencoolen, 1828.

Roman, John—

Grondt ofte Kort Bericht van de Maleische Taal—door JOHANNES ROMAN—folio—Amsterdam, 1655.

Ruyll—

Spieghel van de Maleysche Tale, in die Welche sich die Indiansche Jeneht Chrosthijick ende Vermaecklick Kunnen oeffnen, met Vocabularium Duytsch ende Maleysche—square 8vo.—Amsterdam, 1612.

Spalding, Augustine—

Dialogues in the English and Malaiane Languages: or Certaine Common Formes of Speech, first written in Latin, Malaian and Madagascar Tongues, by the Diligence and Painfull Endevour of Master Gotardus Arthusius, a Dantisker, and now faithfully translated into the English Tongue—by AUGUSTINE SPALDING, Merchant—London, 1614.

These Dialogues are copied from FR. HAUTMAN.

Thomasin, Hendrick—
An Alphabet, Syllabarium, and Praxis, in the Malayan Language and Character—Malacca, 1818.

Thomsen, Rev.—
English, Bugis and Malay Vocabulary—Singapore, (? 1840.)

Thunberg, Carl Peter—
Resa uti Europa, Africa, Asia, förrattëd ifrån ån 1770 *til* 1779—4 vols. 8vo.—Upsala, 1789-93.

Vol. II. contains a Vocabulary and Dialogues in Swedish and Malay.

Werndlij *or* **Werndly, George Henrik**—
Maleische Spraakkunst, int de eige schriften des Maleiers Opgemaakt: mit eene Voorreden, behelzende eene Inleiding tot dit werk, en een Aanhangsel van twee Boekzalen van Boekan in deze tale zo van Europeërs, als van Maleiers Geschreven—8vo.—Amsterdam, 1736. Batavia, 4to., 1823.

Very highly praised by Marsden.

Wilde, A. de—
Nederduitsch-Maleisch en Soendasche Woordenboek benevens twee stukken tot œfening in het Soendasch; uitgegeven door T. Roorda—8vo.—Amsterdam, 1841.

Wiltens, Caspar—
Vocabularium afte Woortboek, naer ordre van den Alphabet, int 't Duytsch-Maleysch, ende Maleysch-Duytsch by Caspar Wiltens: ende namaels oversien, vermeerdert, ende uytgegeven door Sebastianus Danokaeterts—S' Graven Haghe, 1623. Batavia, 1706. *(Collectanea Malaica.)*

Woodward, Captain David—
Narrative of Captain David Woodward and Four Seamen—W. Vaughan, 1804.

In the curious "Narrative of Captain David Woodward and Four Seamen," who were wrecked off the Island of Celebes in 1791 and detained in captivity for two years and a half, published by William Vaughan in 1804, is given a Malay vocabulary "committed to writing" by Captain Woodward, differing in some respects to Malay as given by Sir Edward Belcher.

Worm, Petrus van der—
Vocabulaar, in't Duytsch ende Maleys. Merkelijk Verbeterd en Vermeerderd door en Lief hebber der Maleische Tale—Petrus van der Worm—Batavia, 1708.

H.

COMPARATIVE VOCABULARIES AND GRAMMARS, DICTIONARIES, &c., IN MALAYO-INDONESIAN LANGUAGES.

Alphabetic Characters—

Specimens of Alphabetic Characters used in the Islands of Sumatra, Java, Bally, Celebes, and the Philippines—In a portfolio—Marsden's Collection.

Belcher, Captain Sir Edward—

Narrative of the Voyage of H.M.S. "Samarang" in Surveying the Islands of the Eastern Archipelago during the years 1843-46.

Gives a brief vocabulary of languages in twelve columns—English, Spanish, Malay, Bisayan, Sooloo, Iloco, Batan, Cagayan, Tagala, Chinese, Japanese, and Korean—of thirty-one pages, and a specimen comparative table of the Suluk, Malay, and Dyak, showing their affinity to the Tagala.

Bergano, Diego—

Bocabulario de Pampango en Romance, y Diccionario de Romance en Pampango—sm. folio—Manila, 1732.

" *Arte de la Lengua Pampanga, nuevamente añadido, emmendado, y reducido á methodo mas claro*—4to.—Manila, 1736.

Bopp, Franz—

Ueber die Verwandtschaft der Malayisch-Polynesischen Sprachen mit den Indisch-Europaeischen Sprachstammes.—4to. —Berlin, 1841.

Bruckner, G.—

Een klein Woordenboek der Hollandsche Engelsche en Javaansche Talen—8vo.—Batavia, 1842.

Bry, J. Theod.—

India Orientalis, explicatio Vocabulorum Malaycorum et Javanicorum—Moluccani Numeri—folio—Francofurti, 1601.

Bugis—

Code of Bugis Maritime Laws with a translation and Vocabulary, giving the Pronunciation and Meaning of each Word; with an Appendix—18vo.—Singapore, 1832.

Bugis Language—
Chrestomathies Ociaciennes, Premières Series. Texte en Langue Boghi—sq. 8vo.—Paris, 1872. (3/6.)

„ *Vocabulary of the English, Bugis, and Malay Languages, containing about* 2,000 *Words*—8vo.—1833. (9/0.)

Carro, Fr. A.—
Vocabulario de la Lengua Ilocana trabajatto por varios Religiosos del Orden de N. P. St. Augustin, Coordinado por el M. R. P. Predicador Fr. Andres Carro—folio—Manila, 1849. (£2.12.6.)

Chalmers, Revd. W.—
Vocabulary of English, Malay, and Sarawak Dayaks—8vo.—Canterbury, N. Z., 1861.

De Groot, A. D. Cornets—
Javaansche Spraakkunst door Wijlen A. D. Cornets de Groot, uitgegeven door J. F. C. Gericke, 2e uitgaaf, gevolgd door een Leesboek verzameld door J. F. C. Gericke op Nieuw uitgegeven en vorzien van een Nieuw Woordenboek, door T. Roorda—2 vols. 8vo.—Amsterdam, 1843. (10/.)

De Noceda, Juan, and Lucas, Pedro de San—
Vocabulario de la lengua Tagala, trabaxado por varios sugetos doctos, y graves, y ultimamente añadido, corregido y coordinado—folio—Manila, 1754.

De Warwic, Jaques Cornille Nec et de Wibrant—
Le Second Livre, Journal ou Comptoir, contenant le vray discours et narration historique du Voyage fait par les Huit Navires d'Amsterdam, au mois de Mars, 1598. *Aussi la description des lieux par eux nantés ez Molucques, &c. Appendice, Vocabulaire des mots Javans et Malayts, qu'avons mesmes escrits à Ternati. S'ensuit un autre Vocabulaire, seulement de la language Malayte et Françoise*—Amstd., 1609.

D'Urville, M. J. Dumont—
Voyage de Découvertes de l'"Astralobe"—Paris, 1833-4. 2 vols. Roy. 8vo.—Vol. II. (Philologie).

Contains, amongst many others, vocabularies of the Moluccas and Celebes dialects.

Dyak—
Versuch einer Grammatik der Dajackschen Sprache—8vo.—Amsterdam, 1858.

Eysinga, E. P. Roorda van—

Javaansch-Nederdiutsch en Nederdiutsch-Javaansch Woordenboek, in de Kromo, Ngoko, Modjo en Kawische Taal—(In Roman characters)—2 vols. 8vo.—Kampen, 1834-35.

" *Javaansche Grammatica, benevens in Leesbock tot ocffering in de Javaansche Taal*—2 Parts—I. *Grammatica.* II. *Leesbock*—8vo.—Amsterdam, 1855. (22/6.)

" *Javaansch Gesprekten in de Onderschedene Taalsorten*—8vo.—Amsterdam, 1843. (10/6.)

Favre L'Abbe—

Grammaire Javanaise, accompagné de fac-simile et d'exercises de lecture—8vo.—Paris, 1866.

Gabelentz, H. C.—

Grammatik der Dajak-Sprache—8vo.—Leipzig, 1852.

" *Die Melanenischen Sprachen, nach ihrem Grauer Bau, und ihres verwandschaft wit den Malaiisch Polyneischen Sprachen*—4to.—1860. (6/.)

Gericke, J. F. C.—

Eerste gronden des Javaansche Taal—4to.—Batavia, 1831.

" *Javaansch Lees en Leesbock met Woordenligst*—4to.—Batavia, 1834. (18/.)

" *Javaansche Nederdeutsch Woordenboek, Vorberterd van Roorda*—8vo.—Amsterdam, 1847. (25/.)

" *Supplement to ditto.* Amsterdam, 1862. (20/.)

Grey, Sir G., & Bleek, H.—

Handbook of African, Australian and Polynesian Philology—3 vols. 8vo.—1858-62.

Vol. II. contains notices of Borneo dialects.

Hardeland—

Dajacksch-Deutsches Worterbuch bearb. und heraus: in anztrage Niederlandischen Bildgesellschaft—Impl. 8vo.—Amsterdam, 1859. (27/.)

" *Versuch einer Grammatik der Dajackschen Sprachen*—8vo.—Amsterdam, 1850. (7/6.)

Heemskerk, Corn. van—
Journal of a Voyage, &c., and Vocabulary of Words spoken in the Island of St. Laurens (Madagascar). Vocabulary of Malay Language or Lingua Franca. Vocabulary of Javanese Language—4to.—Amsterdam, 1603.

Heeren, A.—
Historical Researches, Asia—3 vols. 8vo.—Oxford, 1833.

Herbert, Thomas—
Travels into divers parts of Asia and Africa, containing a Vocabulary of Words of the Madagascar and Malay Languages—folio—London, 1618.

Histoire
De la Navigation aux Indes Orientales, par les Hollandais. Vocabulaire des Mots Javans et Malayo escrits a Ternati—folio—Amsterdam, 1603.

Houtman Van Gouda, Frederick de—
Spraeck ende Woord-boeck, in de Maleysche ende Madagaskarsche Talen, met vele Arabische ende Turcsche Woorden—Amsterdam, 1604.

Humboldt, Wilhelm von—
Ueber die Kawi-Sprache auf der Insel Java, nebst einer Einleitung uber die Verschiedenheit des menslichen Sprachbaues und ihren Einfluss auf die gestige Entwickelung des Menschengeschlechts—3 vols. 4to.—Berlin, 1836-39.

Klaproth—
Asia Polyglotta—4to. with Atlas—comprising 59 Tables of Vocabularies—1823.

Lang, Dr. John Dunmore—
View of the Origin and Migrations of the Polynesian Nation—1834.

Traces the whole of the languages of the South Sea Islands, following in the wake of Captain Cook, La Perouse, Mr. Marsden, and Sir Stamford Raffles, to one source—the Malay—and gives comparative tables of Polynesian (New Zealand dialect) and Malay, and of Polynesian (New Zealand) and Malay with Chinese.

Leyden, John—

Comparative Vocabulary of the Banna, Malaya, and Thai Languages—8vo.—Serampore, 1810.

Logan, J. R.—

Ethnology of the Indo-Pacific Islands: Language, Part I. and Part II., Chapters I-IV.—Singapore and Penang, 1852-1855.

" *Languages of the Indian Archipelago.—I. A System of Classification and Orthography for Comparative Vocabularies*—8vo.—Singapore.

Lopez, Francisco—

Arte de la Lengua Iloca—4to.—Manilla, 1617.

" *Compendio y Methodo de la Suma de las Reglas del Arte del Ydioma Ylocano, que à los principios siglo passado*—16mo.—Semploc, extra-Manila, 1762.

Magdalena, Aug. de la—

Arte de la Lengua Tagala—8vo.—Mexicò, 1669.

Marsden, William—

On the Traces of the Hindu Language and Literature extant amongst the Malays—Asiat. Res., Vol. IV., p. 221—Calcutta, 1795.

" *Remarks on the Sumatran Languages, by William Marsden. In a letter to Sir Jos. Banks, Bart, P.R.S.*—Archæologia, Vol. VI., p. 154—London, 1782.

Matthes, B. F.—

Makassaarsch-Hollandsch Woordenboek, met Hollandsch-Makassarsche Woordenlijst, Met Ethnographischen Atlas, geteekend door C. A. Schroder (in folio oblong)—Impl. 8vo.—Amsterdam, 1856. 2nd Edition, 1859.

" *Makassaarsche Spraakkunst*—8vo.—Amsterdam, 1858.

" *Makassaarsche Chrestomathie, Oorspronkelijke Makassaarsche Geschriften, in Proza en Poezy uitgegeven, van Aanteekeningen voorzein, en ten deele vertaald*—Roy. 8vo.—Amsterdam, 1860.

Mentrida, A. de—

Vocabulario de las Lenguas de las Filipinas—4to.—1637. Reprinted at Manila, 1818.

Mentrida, A. de—*Continued.*

Vocabulario de la Lengua Bisaya, Hiligueyna y Haraia de las Islas de Panai y Suglen y para las demas islas. Por Alonso de Mentrida. Añadido e impresso por Martin Claver—1698.

„ *Diccionario de la Lengua Bisaya, Hiligueyna y Haraya de la Isla de Panay*—folio—Manila, 1841. (? Reprint of above.) (4/4.)

Mueller, Fred.—

Reise der Osterreichischen Fregatte Novara um die Erde in den Jahren 1857-59—Linguistischer Theil—4to. Wien, 1867. Vol. IV. *Malayo-polynesische Sprachen, Polynesische Sprachen, Malayische Sprachen.*

Nieuwe

Woordenschat in Nederduitsch, Maleidsch en Portugeesch—8vo.—Batavia, 1870.

Mentioned by THUNBERG and MARSDEN, but author's name not given.

Pampanga—

Arte de la Lengua Pampanga (with a Specimen of the Alphabetic Characters employed in the Writing of the Natives.)

Given in MARSDEN's Catalogue, but apparently the work referred to under BERGANO.

Philological Society—

Transactions of the—1854 *to* 1879—*and Proceedings.*

Contains articles on Malayan languages.

Relandus, Hadrianus—

Dissertationes Miscellanea Tabella vocum aliquot linguæ Malaicoe-Alphabetum Javanum et Voces Javanæ—2 vols. 8vo.—Tray ad Rhenum, 1706-8.

Rigg, L.—

Dictionary of the Sunda Language of Java in Roman Character—4to.—Batavia, 1862.

Ruiz, F. Miguel—

Bocabulario Tagalo, su autor el P. F. Miguel Ruiz del Orden de S. Domingo, añadido per otras de varias Religiones—1580.

San Augustin, Andres de—
Arte de la Lengua Bicol para la Ensenanza de este Idioma en la Provincia de Camarines. Segunda ves reimpresso—16mo.—Manila, 1795.

San Augustin, Gaspar de—
Compendio de la Arte de la Lengua Tagala por el P. Fray Gaspar de San Augustin—Manila, 1703 *&* 1787.

Sanchez, Matheo—
Vocabulario de la Lengua Bisaya, compuesto por el R. P. Matheo Sanchez de la S. C. de Jesus, y aumentado por otros P.P. de la misma Comp.—folio—Manila, 1711.

Santos, Fray Domingo de los—
Vocabulario de la Lengua Tagala. Primera y Segunda parte, Compuesta por N. H. Fray Domingo de los Santos—folio—Tayabas (Filipinas,) 1703.

„ *Vocabulario de Lengua Tagala, primeira y segunda Parte. En la primera se pone primero el Castellano y despues el Tagalo, y en la segunda al contrario los que son las raices simples con sus accentos*—folio—Manila, 1835. [Apparently a reprint of the foregoing.]

Schisckeoef, A.—
Vergleihendes (*sic*) *Wörterbuch in* 200 *sprachen*—2 vols. 8vo.—St. Petersburg, 1839.

Shaw, J.—
A rough sketch of part of an intended Essay towards ascertaining, deducing, elucidating, and correctly establishing the Rudiments of the Juh wee, or Jahwee language, vulgarly called the Malay language—8vo.—Prince of Wales' Island, 1807.

Tagala—
Arte de Lengua Tagala, compuesta por un Religsoso del Orden de Predicadores—1736.

„ *Arte de Lengua Tagala.* [This Grammar is, in its composition, entirely different from the work published in 1736. The beauty of the writing cannot be surpassed, but the copy is in bad preservation, and wants the title—MARSDEN.]

Tamat, J.—
Vocabulary of English, Malay and Melano—8vo.—Sarawak, 1867.

Totanes, Sebastian de—
Arte de la Lengua Tagala y Manual Tagalog—sm. 4to., 2 vols. in one—Manila, 1850.

Van der Tunk, H. N.—
Over Schrift en Uitspraak der Tobasche Taal—8vo.—Amsterdam, 1855.

" *Tobasche Spraakkunst, in dienst en op Kosten van het Nederlandsch Bijbelgendschap*—8vo.—Amsterdam, 1864.

" *Bataksch-Nederduitsch Woordenboek*, (*with* 30 *Chromolithograph plates*)—Impl. 8vo.—Amsterdam, 1861. (36/.)

" *Bataksch Leesboek, bevattende Stakken in het Tobasch* (with Supplement)—4 vols. 8vo.—Amsterdam, 1860-2. (38/6.)

" *Kurzer abriss einer Batta'schen Formenlehre in Toba dialecte, nach einem Dictat von H. N. van der Tunk, verdeutscht durch A. Schreiber*—8vo.—Barmen.

Van Neek en Warwijck—
Schip-vaert op Oost Indien, 1598 (*with Malay and Javanese Vocabulary*) *Voyage van Sebald de Weert naer de Strate Magellanes*—1648.

Yloco—
Bucabulario Yloco. (A Vocabulary Spanish and Yloco.)

No date. Given in MARSDEN's Catalogue.

ADDENDA.

Barbosa, D. Vicente—

Compendio da Relaçao que veio da India o anno de 1691 *des Padres Clerigos Regulares na ilha de Borneo*—4to.—Lisbon, 1692.

Leemans, Dr. C.—

Bôrô-Boudour dans l'Ile de Java—dessiné par ou sous la direction de Mr. F. C. Wilsen, avec texte descriptif et explicatif, rédigé, d'après les manuscripts et imprimès de MM. F. C. Wilsen, J. F. G. Brumund, et autres documents, et publié, d'après les ordres de Son Excellence le Ministre des Colonies, par le Dr. C. Leemans, Directeur du Musée Public d'Antiquités à Leide—Leide, 1874.

Marre, Aristide—

Makôta Radja-Râdja, ou la Couronne des Rois—par Bokhâri de Djohôre—traduit du Malais et annoté par Aristide Marre, Secrétaire général de la Société académique Indo-Chinoise de Paris, &c., &c.—8vo.—Maisonneuve et Cie., Paris, 1878.

„ *De l'Arithmétique dans l'archipel indien.*

„ *Mémoires autobiographiques de Nakhoda Mouda de Samangka et de ses enfants.*

„ *Histoire des rois Malais de Malâka, extraite du Sadjerat Malayou, traduite du Malais et annotée.*

„ *Codes des successions et du mariage en usage à Java, traduit du Malais sur le manuscrit de la Bibliothèque nationale de Paris et annoté.*

Marre, Aristide—*Continued.*

Histoire des rois de Pasey (en Sumatra), traduite du Malais sur le texte publié par M. Ed. Dulaurier, de l'Institut, annotée et augmentée de deux appendices.

" *Kata-Kata Malayou, recueil des mots Malais que l'usage a Francisés.*

" *Index des manuscrits Malais de la Bibliothèque nationale de Paris.*

" *Essai sur le Malgache, ou étude comparée des langues Javanaise, Malgache et Malaise.*

" *Grammaire Malgache, fondée sur les principes de la Grammaire Javanaise, la première qui ait été publiée en Europe.*

" *Bouraha, histoire Malgache, traduite en Français, accompagnée de l'examen comparatif des principaux mots du texte Malgache avec les mots correspondants dans les idiomes de Bornéo, des archipels de la Sonde, des Moluques et des Philippines.*

" *Vocabulaire Français-Malgache.*

◆

COMPARATIVE VOCABULARY

OF THE

Dialects of some of the Wild Tribes inhabiting the Malayan Peninsula, Borneo, &c.

COLLECTED AND COMPILED FOR

THE STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

One of the professed objects of the Straits Branch of the Royal Asiatic Society was the collection of a number of test words from the languages of the Wild Tribes who inhabit the Peninsula, and the Islands of the Eastern Archipelago, with a view to assist ethnological science in the solution of those most interesting problems—the origin of these peoples, their connection with each other and with Malays, Papuans, the Savages of Formosa, the Bataks of Sumatra, the Cannibals of Turk's Island, and others of the Caroline Group, and many other apparently distinct races in whose languages a similarity of words has led to a belief that they had one common origin.

With this object a series of one hundred words was chosen and printed in form of a pamphlet with the German, French, Dutch, and Spanish equivalents of each word, and a blank column for the new dialect, to be supplied by the collector.

Instructions were added to ensure, as far as possible, uniformity of spelling in the dialects, and the following preface of explanation and guidance completed the paper :—

"The Council of the Straits Branch of the Royal Asiatic
" Society have resolved to invite the assistance of persons residing
" or travelling in the Peninsula, Sumatra, Borneo, or in the
" adjacent countries, with a view to the collection of fuller and
" more varied information than has been hitherto obtained in
" regard to the Wild Tribes of these regions.

" The interest such investigations possess for Ethnology,
" Philology, &c., and the importance of prosecuting them without
" delay, are sufficiently obvious. The following passage from
" Mr. LOGAN's writings (I. A. Journal, 1850, vol. IV., pp. 264-5)
" will instruct those to whom the subject is new as to the precise
" objects to be aimed at, and the best methods of enquiry to
" follow :—

" ' For the Ethnology of any given region, the first require-
" ' ment is a full and accurate description of each tribe in it, and
" ' in the adjacent and connected regions, as it exists at present
" ' and has existed in recent or historical times. This embraces
" ' the geographical limits and the numbers of the tribe, the Phy-
" ' sical Geography of its location, and its relations of all kinds to
" ' intermixed, surrounding, and more distant tribes. The envi-
" ' ronments of the race thus ascertained, the individual man must
" ' be described in his physiological and mental characteristics and
" ' in his language. The family in all its peculiarities of formation
" ' and preservation, the relative position of its members, its
" ' labours and its amusements, must next be studied. The agglo-
" ' meration of families into communities, united socially but not
" ' politically, is also to be considered. Lastly, the clan, society,
" ' tribe or nation as a political unity, either isolated, confederate,
" ' or subordinate, must be investigated in all its institutions,
" ' customs and relations...
" ' When we attempt to enquire into the case or origin of any of

"'the facts presented by an ethnic monograph of the kind we "'have indicated, we find that very little light is to be obtained in "'the history of the particular tribe. It suggests numerous "'enquiries, but can answer only a few. If we confine our attention to it, the great mass of its characteristics are soon lost in a "'dark and seemingly impenetrable antiquity. But although each "'race, when thus taken by itself, vanishes along its separate "'path, it assumes an entirely new aspect when we compare it "'with other races.'

"To assist in the collection and comparison of Dialects, the "following Vocabulary, consisting of one hundred words and fifteen "numerals, arranged in groups and translated into the four continental languages most spoken in Malaya, has been compiled, "printed and distributed by the Society; and it is hoped it may "prove valuable to the Collector, particularly in regard to the "various Sĕmang, Sakei and Jakun dialects, in the interior of the "Peninsula.

"The following recommendations of the best Philologists sum "up concisely and will serve for easy reference as to the points "which are commonly considered to require most attention. A "little care in these respects on the part of those who are good "enough to collect Dialects will much facilitate the comparison of "one Dialect with another:—

"1. In all cases to ascertain the exact name and locality (or "nomadic district) of the tribe, as described by itself.

"2. In taking down such generic words as 'tree' and 'bird' "to distinguish carefully the general name (if there is one) from "the names of particular kinds of trees and birds. This rule has a "very wide application among uncivilised Tribes, which commonly "possess but one word for *arm* and *hand*, for *leg* and *foot*, &c., &c.

"3. To give all the synonymous words in use in each case, with "every distinction of their meaning as far as possible. Undeve-

"loped Dialects usually possess a very redundant Vocabulary in "respect of objects.

"4. To observe carefully whether or not a word be of one "syllable; and, if of more than one syllable, whether or not it be "a compound word. This is particularly important where the words "begin or end, as they frequently do in these Dialects, with a "double consonant like 'Kn,' or 'Np.'

"5. To represent the sound of each word as fully and exactly "as possible, and for this purpose to adhere to a system of spelling, "such as that recommended on the following page."

The Society has distributed these pamphlets wherever there seemed a possibility of obtaining the desired knowledge, and though, in by far the majority of cases they have never been returned, some success has attended the experiment, and the result will be found in the following pages.

It is felt that by publishing the Vocabularies which have been collected in the last three years, even though several of the Dialects are very incomplete, those who have given the Society their assistance, and to whom the best thanks are due, will see that their labour is not lost; whilst others, who hold the Vocabulary forms and have the opportunities of supplying an unknown dialect, may be reminded of the fact, and still others of our numerous members, when they receive this number of the Journal, may, by themselves or their friends, assist in furthering an object which cannot but be of much interest to Ethnologists and Philologists in all parts of the world.

F. A. SWETTENHAM,
Honorary Secretary.

English, ...		I. 1—Man	I. 2—Woman	I. 3—Husband	I. 4—Wife	I. 5—Father
Malay, ...		Ôrang	Prampûan	Laki	Bini	Bâpa
Îrânûn, ...	1*	Ton	Babei	Aki	Kârômah	Amâ
Dûsûn, ...	2	Tûlûn	Tandoh	Asouwah	Asouwah	Îâma
Bûlûd-Ôpie, ...	3	Ûlûn	Lîûn	Bâno	Mângânak	Âmâ
Sulus, ...	4	Tâu	Babâi	Êbana	Asâwa	Amak (a)
Nias Islands, ...	5	Niha Simachūa	Niha Siālāwēh	Donga	Faōmō	Tātā
Kian Dyak, ...	6	Laka	Daŭh	Oang-hawah	Oang-pŭnlaka	Tamak
Punan Dyak, ...	7	Uroh	Pawoh	Ēleh	Pawoh	Umak
Mĕlano Dyak, ...	8	Dale	Dimrau	Jĭmanakali	Jĭmanakmrau	Ama
Bŭkŭtan Dyak, ...	9	Ele	Oroh	Balumkoboh	Balumkobok	Amai
Land Dyak, ...	10	Daya	Dayang	Bŭnŭh (a)	Sāwūn	Sama
Balau Dyak, ...	11	Laki	Indu	Laki	Bini	Apai
Tagbenúa, ...	12	Tano-lelaki	Babai	Magasawa	...	Ama
Pêrak Sĕmang, ...	13	Gob	Gob-bobô	Gob-onghôn	Gob-bobô	Dô
Do., ...	14	Tumkal	Tum-ah-beh	...	...	...
Chendariang Sakei,	15	...	..	...	...	...
Kinta Sakei, ...	16	...	...	...	...	...
Samoe, ...	17	Mornōni	Mobeni	...	...	...
Sĕmang of Ijoh, ...	18	Temkal	Mābeh	...	...	...
Sĕmang of Ulu Selama,	19	Tumkal	Marbē	Kesūi	Kenēr	Ai

---

* These Numerals refer to the Notes at pp. 152-155.

(a) The vowel "ŭ" throughout the Land Dyak Vocabulary should be pronounced according to the French "u."

(a) "k" pronounced.

English, ...		I. 6—Mother	I 7—Child	II. 1—Belly	II. 2—Blood	II. 3—Body
Malay, ...		·Mâk	Anak	Prût	Dârah	Bâdan Tuboh
Îrânûn, ...	1*	Înâ	Wata	Tîan	Rôgôh	Louwos
Dûsûn, ...	2	...	Ânak	Tîan	Râha	Tînan
Bûlûd-Ôpie, ...	3	Îna	Ânak	Târei	Dâh	Bâl-ûan
Sulus, ...	4	Înak (*a*)	Anak	Tîan	Dûruh	Badan
Nias Islands, ...	5	Mēmē ; Ina	Ōnō	Datu	Dārā	Mbūtūh
Kian Dyak, ...	6	Inĭ	Anak	Būtit	Dahah	Lŏōng
Punan Dyak, ...	7	Inī	Enak	Būret	Dah	Umah
Mĕlano Dyak, ...	8	Ina	Anak	Nĕēng	Darah	Biah
Bŭkŭtan Dyak, ...	9	Inai	Anak	Būlit	Dah	Likut
Land Dyak, ...	10	Sindŭ	Anak	Ta-in	Daiya	Tibu
Balau Dyak, ...	11	Indai	Anak	Prut	Darah	Tuboh
Tagbenúa, ...	12	Ina	Wa-wa	...	...	...
Pêrak Sĕmang, ...	13	Nâ	Kôn	Kût	Maham	Usi
Do., ...	14	...	...	...	Mahum	Isi
Chendariang Sakei,	15	...	...	...	...	...
Kinta Sakei, ...	16	...	...	...	...	...
Samoe, ...	17	...	Aniki	Deloe	...	...
Sĕmang of Ijoh, ...	18	...	Wong	...	...	Isi
Sĕmang of Ulu Selama,	19	Ngah	Wong	Aichong	Mohum	Isik

---

* These Numerals refer to the Notes at pp. 152-155.

(*a*) "k" pronounced.

English, ...		II. 4—Bone	II. 5—Ear	II. 6—Eye	II. 7—Face	II. 8—Finger
Malay, ...		Tûlang	Tĕlinga	Mâta	Mûka	Jâri
Îrânûn, ...	1*	Tûlan	Tûlingga	Mâta	Bîas	Tindôrô
Dûsûn, ...	2	Tulong	Tullinga	Mâta	Mûah	Tuntôrô
Bûlûd-Ôpie, ...	3	Tûlang	Tûling-ô	Mâtô	Angas	Tûnorô
Sulus, ...	4	Bĕkog	Tainga	Matâ	Bâihok (a)	Tûdlok (a)
Nias Islands, ...	5	Dŭla	Dalinga	Mātĕ	Mbawa	Jūrū
Kian Dyak, ...	6	Tulang	Apang	Mata	Nāng	Ujoh
Punan Dyak, ...	7	Tulang	Tuning	Mato	Chilong	Kūsūh
Mĕlano Dyak, ...	8	Tŭlang	Klingah	Mata	Jawai	Brangan
Bŭkŭtan Dyak, ...	9	Tulang	Tŭlingoh	Mato	Bā-āh	Brangan
Land Dyak, ...	10	Tuwang	Kajit	Bŭtuh	Jăwin	Trinãũ
Balau Dyak, ...	11	Tulang	Pindiăng	Mata	Mon	Tunjuk
Tagbenúa, ...	12	...	Taliñga	Mata	...	...
Pêrak Sĕmang, ...	13	Iaang	Kantak	Mat	Mat	Ting
Do., ...	14	...	...	Met	Sod-jee	Ting
Chendariang Sakei,	15	...	...	...	...	...
Kinta Sakei, ...	16	...	...	...	...	...
Samoe, ...	17	...	...	Namada	...	...
Sĕmang of Ijoh, ...	18	...	Ĭntēng	Mēd	...	...
Sĕmang of Ulu Selama,	19	Toleng	Elê-enteng	...	Mäat	Jahi

---

* These Numerals refer to the Notes at pp. 152-155.

(a) " k " pronounced. (a) " k " pronounced.

English, ...		II. 9—Foot	II. 10—Hair	II. 11—Hand	II. 12—Head	II. 13—Mouth
Malay, ...		Kâki	Râmbût	Tângan	Kapâla	Mulût
Îrânûn, ...	1*	Âhî	Bûôh	Lîma	Ûlû	Ngori
Dûsûn, ...	2	Âkad	Bûôk	Lângan	Tûlû	Kâbang
Bûlûd-Ôpie, ...	3	Kâsû	Bûk	Pêh	Ûlû	Bâbpa
Sulus, ...	4	Sîki	Bûhok (a)	Lîma	Ō	Sûmûd
Nias Islands, ...	5	Gāhē	Mbū	Dangā	Hŭgŭ	Mbawa
Kian Dyak, ...	6	Kasāh	Bok	Kamah	Ko-ong	Bah
Punan Dyak, ...	7	Biti	Ibok	Tabūb-longong	Utok	Bŭbah
Mĕlano Dyak, ...	8	Pa-ah	Bok	Blah	Pala-ūlau	Băbah
Bŭkŭtan Dyak, ...	9	Pa-ah	Bok	...	Utok	Bawah
Land Dyak, ...	10	Kŭja	Libok (b)	Tangan	Ubak	Băba
Balau Dyak, ...	11	Kaki (a)	Bôk	Jari	Pala	Niawa
Tagbenúa, ...	12	Aaì	Böòk	Totudòk	Ulu	Bebeg
Pêrak Sĕmang, ...	13	Iûk	Santal-kûi	Ting	Kûi	...
Do., ...	14	Yohk ; Tchan	Sok	Tchas	...	Hain
Chendariang Sakei,	15	...	...	...	...	...
Kinta Sakei, ...	16	...	...	...	...	...
Samoe, ...	17	Bebo	Kau-ketoe	Keegana	Ketoe	Woeba
Sĕmang of Ijoh, ...	18	Chan	Sog. Jamūl (c)	Chass	Kūi	Liān
Sĕmang of Ulu Selama,	19	Chan	Sog	Chas	Kôe	Hein

---

* These Numerals refer to the Notes at pp. 152-155.

(a) Foot and leg.

(a) " k " pronounced.
(b) Of head.
(c) This word is used to denote four or five small tufts of hair which each of these Semangs wear on the back of the head.

English, ...		II. 14—Nail	II. 15—Nose	II. 16—Skin	II. 17—Tongue	II. 18—Tooth
Malay, ...		Kûku (*a*)	Hidong	Kûlit	Lîdah	Gîgi
Îrânûn, ...	1*	Kânûkû	Nîrong	Ôpîs	Dîla	Nîpon
Dûsûn, ...	2	Kûkû	Nîrong	Kulit	Dîla	Nîpon
Bûlûd-Ôpie, ...	3	Sâlûn	Îrong	Kûlit	Dîla	Nîpon
Sulus, ...	4	Kûku (*b*)	Îlong	Pâis	Dîlah	Îpûn
Nias Islands, ...	5	Sa-āh	Nihū	Gūlī	Lila	Nīfĕ
Kian Dyak, ...	6	Uloh	Urong	Blanit	Jilah	Ipah
Punan Dyak, ...	7	Ilu	Urong	Kalatong	Jilah	Nyipē
Mĕlano Dyak, ...	8	Silau	Udong	Kulit	Jilah	Nyipan
Bŭkŭtan Dyak, ...	9	Silau	Urong	Kulit	Lidah	Nyipin
Land Dyak, ...	10	Serŭh	Undung	Kurit	Jura	Jipŭp
Balau Dyak, ...	11	Kukut	Hidong	Kulit	Dilah	Ngigi
Tagbenúa, ...	12	Kuku	Orong	...	Tilah	Nipin
Pêrak Sĕmang, ...	13	Chenyaus	Mû	Kating	Lentak	Lemun
Do., ...	14	Kul-cock (*b*)	Mah	Ketock	...	...
Chendariang Sakei,	15	...	...	...	...	...
Kinta Sakei, ...	16	...	...	...	...	...
Samoe, ...	17	...	...	...	Lie	...
Sĕmang of Ijoh, ...	18	Tekoh-chass	Moh	...	...	Ius
Sĕmang of Ulu Selama,	19	Toloko	Moh	Ketĕr	Letig	Usê

---

* These Numerals refer to the Notes at pp. 152-155.

(*a*) Of fingers.
(*b*) Of fingers and toes.

English, ...		III. 1—Bird	III. 2—Egg	III. 3—Feather	III. 4—Fish	III. 5—Fowl
Malay, ...		Bûrong	Tĕlôr	Bûlu	Îkan	Âyam
Îrânûn, ...	1*	Pâpânôk	Ûrâk	Bumbûl	Sĕdah	Mânôk
Dûsûn, ...	2	Mânôk-mânôk	Tuntulô	Bubûl	Sadah	Mânôk
Bûlûd-Ôpie, ...	3	Kârâk	Lînî	Bûlu	Pâit	Mânôk
Sulus, ...	4	Manok	Eklŭg	Bul-bul	Îstâ	Manok (a)
Nias Islands, ...	5	Fōfō	Gajūloh	Mbū	Gia	Manū
Kian Dyak, ...	6	Manok-madang	Tŭloh-nyiap	Buluh-nyiap	Masik	Nyiap
Punan Dyak, ...	7	Jauh-nyilĕrang	Telu-yauh	Bulup-yauh	Barauh	Yauh
Mĕlano Dyak, ...	8	Manok-tilip	Telu-isian	Bulau-siau	Jan	Siau
Bŭkŭtan Dyak, ...	9	Manok-tiling	Talai-siap	Bulau	Bajan	Siap
Land Dyak, ...	10	Manuk	Turoh	Buruh	Iken	Sioh
Balau Dyak, ...	11	Burong	Tĕlĕh	Bulu	Ikan	Manok
Tagbenúa, ...	12	...	Itlog	...	Ioda	Manuk
Pêrak Sĕmang, ...	13	Cheym	Tab	Sentôl	Kâ	Manuk
Do., ...	14	Tchem	...	...	Kah	Manow
Chendariang Sakei,	15	...	Penglong-pok	...	...	...
Kinta Sakei, ...	16	...	...	...	...	...
Samoe, ...	17	Dolila	...	...	Nadoha	Manŭ
Sĕmang of Ijoh, ...	18	...	...	...	Ikan	...
Sĕmang of Ulu Selama,	19	Kawau	Makau	Sog	Ikan	Manok

---

* These Numerals refer to the Notes at pp. 152-155.

(a) Birds and fowl, no distinction.

English, ...		IV. 1—Alligator (Properly Crocodile.)	IV. 2—Ant	IV. 3—Deer	IV. 4—Dog	IV. 5—Elephant
Malay, ...		Buâya	Sĕmût	Rûsa	Ânjing	Gâjah
Îrânûn, ...	1*	Bûaya	Pîla	Sâlâdong (*a*)	Âsu	Gajah
Dûsûn, ...	2	Bûya	Samut	Tâmbang	Îâsu	Gajah
Bûlûd-Ôpie, ...	3	Bûayô	Sîtôm	Payow	Âsû	Lîman
Sulus, ...	4	Bûaya	Sanau	Ûsa	Êdok *or* Êrok (*a*)	Gajah
Nias Islands, ...	5	Mbūaya	Sīhĕ	Mbŭhŭ	Nāsū	Gājā
Kian Dyak, ...	6	Baiya	Kăbirang	Paioh	Uko	...
Punan Dyak, ...	7	Būai	Ulah	Paiauh	Auh	...
Mĕlano Dyak, ...	8	Baiya	Mă-an	Paiau	Asau	...
Bŭkŭtan Dyak, ...	9	Bōai	Samut	Kijang (*b*)	Ahau	...
Land Dyak, ...	10	Buai	Subi	Paiyu	Kashong	...
Balau Dyak, ...	11	Jagu	Sĕmut	Rusa	Ûkwei	Gaja
Tagbenúa, ...	12	...	...	...	Kudong	...
Pêrak Sĕmang, ...	13	Boya	Las	Sig	Chû	Gajah
Do., ...	14	...	...	...	Chioke	Ah-dong
Chendariang Sakei,	15	...	...	Kêrono	...	...
Kinta Sakie, ...	16	...	...	Bāhāngăp	...	Maintong
Samoe, ...	17	...	...	...	Ngaka	...
Sĕmang of Ijoh, ...	18	...	...	...	...	Gaja
Sĕmang of Ulu Selama,	19	Buyah	Lāss	Sug	Aeh	Gaja

---

* These Numerals refer to the Notes at pp. 152-155.

(*a*) Wild cattle.
(*b*) Kijang, a small species of deer quite distinct from the Rusa or Samba; Plandok again is a mouse-deer.

F. A. S.

(*a*) "k" pronounced.

English, ...		IV. 6—Mosquito	IV. 7—Pig	IV. 8—Rat	IV. 9—Rhinoceros	IV. 10—Snake
Malay, ...		Nyâmok	Bâbi	Tîkûs	Bâdak	Ûlar
Îrânûn, ...	1*	Ranggit	Bâbûi	Rîah	Bâdah	Nipei
Dûsûn, ...	2	Tâkong	Bakas; Bôgûk	Tîkus	Bâdak	Bûlânôt
Bûlûd-Ôpie, ...	3	Nâmôk	Bâkas; Bou-hî	Sîkût	Lûtah	Ûlang
Sulus, ...	4	Hîlam	Baboi	Ĕmban-orŭmban	Badak	Hâs
Nias Islands, ...	5	Ndimānū	Mbawi (a)	Jē-ūh	Mbādā	Oolă
Kian Dyak, ...	6	Hamok	Baboē	Laboh	...	Nipah
Punan Dyak, ...	7	Nyamok	Baboē	Blabau	...	Esēh
Mĕlano Dyak, ...	8	Nyamok	Baboi	Latau	...	Pungauan
Bŭkŭtan Dyak, ...	9	Nyamok	Babowi	Blanwan	...	Punganin
Land Dyak, ...	10	Prunggang	...	Babu	...	Jipuh
Balau Dyak, ...	11	Niamok	Jani	Chit	...	Ular
Tagbenúa ...	12	...	Babuoi	...	...	Dokul; Biai
Pêrak Sĕmang, ...	13	Săbet	Napak	Kĕdeg	Badag (a)	...
Do., ...	14	...	Napag	...	Ah-gam	Tagon
Chendariang Sakei,	15	...	...	...	...	Piji
Kinta Sakei, ...	16	...	Găo	...	Bachi-kop	Tijih
Samoe, ...	17	...	Wawi	Kedjueê	...	Dobóho
Sĕmang of Ijoh, ...	18	Sben	...	...	...	...
Sĕmang of Ulu Selama,	19	Sobeng	Napeg	Tikus	Hagap	Ikob

---

* These Numerals refer to the Notes at pp. 152-155.

(a) Pork=Segēhlo.

(a) Female Rhinoceros=Hagap.

English, ...		V. 1—Flower	V. 2—Fruit	V. 3—Leaf	V. 4—Root	V. 5—Seed
Malay, ...		Bûnga	Bûah	Dâun	Âkar	Bîji
Îrânûn, ...	1*	Sûmping	Ûngga	Râhûn	Wâgân	Bîgî
Dûsûn, ...	2	Sûmping	Tûah	Dâhûn	Gâmût	Bîgî
Bûlûd-Ôpie, ...	3	Pâsak	Bûah	Dâûn	Pâsûôg-kayu	Lagking
Sulus, ...	4	Sumping	Bûnga *or* Bûnga-kâhoi	Dahûn	Gâmut	Bîgi
Nias Islands, ...	5	Mbūnga	Mbūa	Mbūlū	Nū-ĕh	Hūnot
Kian Dyak, ...	6	Pidang	Buah	Daun	Pakah	Bŭnih
Punan Dyak, ...	7	Barak	Buah	Dŭ-ŭm	Amūt	Ŭpan
Mĕlano Dyak, ...	8	Bŭdah	Buah	Dŭ-ŭn	Urat	Patun
Bŭkŭtan Dyak, ...	9	Barak	Buah	Daun	Urat	Bani
Land Dyak, ...	10	Bungah	Buah	Dawi	Urat	Ruang
Balau Dyak, ...	11	Bungah	Buah	Daun	Urat	Bĕnih
Tagbenúa, ...	12	Burak	Lâun	Dâun	...	...
Pêrak Sĕmang, ...	13	Bakau	Kumba	Sĕlâ	Yaes	Mâut
Do., ...	14	Be-ka-au	...	Selah	...	...
Chendariang Sakei,	15	...	...	...	...	...
Kinta Sakei, ...	16	...	...	...	...	...
Samoe, ...	17	...	Hewoeā	...	...	...
Sĕmang of Ijoh, ...	18	...	...	...	...	...
Sĕmang of Ulu Selama,	19	Bunga	Jangoe	Hele	Awai	Kabor

---

* These Numerals refer to the Notes at pp. 152-155.

English, ...		V. 6—Tree	V. 7—Wood	VI. 1—Banana	VI. 2–Cocoa-nut	VI. 3—Rice
Malay, ...		Pôkoh ; pôhûn	Kâyu	Pisang	Klâpa	Bras (*a*)
Îrânûn, ...	1*	Pôhûn	Kayu	Sâging	Nîôg	Bugas
Dûsûn, ...	2	Pôhûn	Kayu	Pûntie	Nîôg	Wagas
Bûlûd-Ôpie, ...	3	Batang	Kayu	Pûteh	Nîôg	Bûgkas
Sulus, ...	4	Kâhoi *or* Batang-kâhoi	Kâhoi	Sâin	Niog (*a*)	Brass
Nias Islands, ...	5	Mbŭrū	Gēhū	Gačh	Mbūa-sihūla	Mbŭra (*b*)
Kian Dyak, ...	6	Kaioh	Kaiyū	Pūtēh	Ny-ŭp	Bahah
Punan Dyak, ...	7	Kāiū	Kayū	Bliaūh	Ny-ŭp	Bah
Mĕlano Dyak, ...	8	Kaiau	Kaiyu	Balak	Buah-nyŭ	Baah
Bŭkŭtan Dyak, ...	9	Kajau	Kajū	Buah-pisang	Buah-nyŭ	Baah
Land Dyak, ...	10	Tŭngun-kaiyuh	Kaiyu	Barak	Bukan	Bras
Balau Dyak, ...	11	Kayu	Kayu	Pisang	Unjor	Brau (*c*)
Tagbenúa, ...	12	...	Kayu	Punti	...	Bugas
Pêrak Sĕmang, ...	13	Johû	...	Telû	Hipai	Biyûn
Do., ...	14	Tebal	Nicukoo	Telonille	Ipai	Nasi
Chendariang Sakei,	15	...	...	...	...	...
Kinta Sakei, ...	16	...	...	...	...	...
Samoe, ...	17	Kepoeee	Ajoe	...	...	Are
Sĕmang of Ijoh, ...	18	Thuh (*a*)	...	...	...	...
Sĕmang of Ulu Selama,	19	I-oh	I-oh	Pisâng	Koboh-I-oh	Bias

---

* These Numerals refer to the Notes at pp. 152-155.

(*a*) Large tree=Gul.

(*a*) Young cocoa-nut =Bûtug. Old or ripe cocoa-nut=Lûhing.

(*a*) Cooked rice=Nasi. (*b*) Cooked rice=Vāhē. (*c*) Cooked rice=Asi.

English, ...		VII. 1—Honey	VII. 2—Oil	VII. 3—Salt	VII. 4—Wax	VIII. 1—Gold
Malay, ...		Mâdû	Mînyâk	Gâram	Lîlin	Mâs
Îrânûn, ...	1*	Tunub	Lânâ	Tîmus	Taroh	Bûlôwan
Dûsûn, ...	2	Pâhâ	Tûmau	Assin	Lîlin	Âmas
Bûlûd-Ôpie, ...	3	Lawôg	Lânô	Tâgai	Langût	Mas
Sulus, ...	4	Tûnup	Lanah	Assin	Tagĕk	Balâwan
Nias Islands, ...	5	Ngūla	Fānihā	Assiōh	Līlī	Bălākī
Kian Dyak, ...	6	Ulang-hingal	Inyeh	Nyah	Lilin	Mah
Punan Dyak, ...	7	Wauyi	Lanyi	Ūsen	Lilin	Mah
Mĕlano Dyak, ...	8	Ling-singat	Nyauk	Siah	Lilin	Mah
Bŭkŭtan Dyak, ...	9	Eli-manyi	Nauyū	Ijūh	Lilin	(*a*)
Land Dyak, ...	10	Ju-banyih	Ŭngo	Ġaro	Patis	Barawan
Balau Dyak, ...	11	Ai-manyi	Miniak	Garam	Filin	Mas
Tagbenúa, ...	12	...	...	Budbud	...	...
Pêrak Sĕmang ...	13	Tûlûi	Minyak	Empâut	Sâut	Mas
Do., ...	14	..	...	Tampoing	...	...
Chendariang Sakei,	15	...	...	...	...	...
Kinta Sakei, ..	16	...	...	.	...	...
Samoe, ...	17	...	...	...	...	Mélalára
Sĕmang of Ijoh, ...	18	...	...	...	...	...
Sĕmang of Ulu Selama.	19	Munisang-lui	...	Siah	...	..

---

* These Numerals refer to the Notes at pp. 152-155.

(*a*) The Bukutan Dyaks have not got any gold.

English, ...		VIII. 2—Iron	VIII. 3—Silver	VIII. 4—Tin	IX. 1—Arrow	IX. 2—Boat
Malay, ...		Bĕsi	Pêrâk	Tîmah	Anak-pânah	Prâhu ; Sâmpan
Îrâuûn, ...	1*	Pûtau	Perak	Timbărgâ	Pânah	Âwang
Dûsûn, ...	2	Busi	Perak	Sâring	Pânah	Âlûd
Bûlûd-Ôpie, ...	3	Busi	Pêrak	Mîtal	Pânah	Âlûd
Sulus, ...	4	Bâsi	Pêlak	Tingkah	Anak-panah	Dâpang
Nias Islands, ...	5	Tĕfāūh	Firāh	Tima-afūsih	Fānā	Owōh
Kian Dyak, ...	6	Titeh	Pirah	Kupit	Langah	Aruk
Punan Dyak, ...	7	Milat	Piroh	Kupi	Āād	Salui
Mĕlano Dyak, ...	8	Lŭgūan	Pirak	...	Damak	Saloi
Bŭkŭtan Dyak ...	9	Basi	(*a*)	...	Damak	Aloi
Land Dyak, ...	10	Bŭse	Perak	...	Raja	Arud
Balau Dyak, ...	11	Bĕsi	Perak	Tima	Sŭmpana (*a*)	Prau
Tagbenúa, ...	12	Basi	...	...	...	...
Pêrak Sĕmang, ...	13	Pêt	Yinggit	Timah-Biji	Laut (*b*)	Piyahu
Do., ...	14	...	...	...	...	...
Chendariang Sakei,	15	...	...	...	...	...
Kinta Sakei, ...	16	...	...	...	...	...
Samoe, ...	17	Behi	Melado-póedi	Kali	...	...
Sĕmang of Ijoh, ...	18	...	...	...	Lŏd *or* lĕlād	...
Sĕmang of Ulu Selama,	19	Hie	Iayah	Supat	Loig	Pahu

---

* These Numerals refer to the Notes at pp. 152-155.

(*a*) The Bukutan Dyaks have not got any silver.

(*a*) Of blowpipe= Damba.
(*b*) Of blowpipe= Sin-laut.

English, ...	...	IX. 3—Mat	IX. 4—Paddle	IX. 5—Spear	IX. 6-Blow-pipe	IX. 7—Waist-cloth
Malay, ...	...	Tîker	Pĕngâyoh	Tômbak Limbing	Sumpitan	...
Îrânûn, ...	... 1*	Dumpas (*a*)	Purah	Bangkon	Sûmpit	Bilad
Dûsûn, ...	... 2	Ikam (*a*)	Gâgâûh	Ândûs	Sôputan	Sântût
Bûlûd-Ôpie,	... 3	Serrah	Gû-ûd	Bûjak	Sâpût	Pâg
Sulus, ...	... 4	Bâloi	Bĕgsai	Bûjak	Sûmpîtan	Kandit
Nias Islands,	... 5	Lūfoh	Halūka	Dōhō *or* Tōhō	...	...
Kian Dyak,	... 6	Brat	Bŭse	Bakir	Umput	Bah
Punan Dyak,	... 7	Ūh	Bŭsai	Latap	Upit	Īveh
Mĕlano Dyak,	... 8	Jali	Mplah	Tīu	Niput	Bai
Bŭkŭtan Dyak,	... 9	Jali	Puloh	Ating	Upit	Īveh
Land Dyak,	... 10	Ambok	Bŭrari	Jarok	Sipōt	Ta-ŭp
Balau Dyak,	... 11	Tikai	Snayong	Sanko	Sumpit	Sirat
Tagbenúa,	... 12	...	...	...	...	...
Pêrak Sĕmang,	... 13	Pil	Kayu-pengayu	Bulus	Blâu	Wêt
Do.,	... 14	Pille	...	Bulousse	...	...
Chendariang Sakei,	15	Cherû	...	...	...	...
Kinta Sakei,	... 16	...	...	..	...	...
Samoe, ...	... 17	...	...	...	..	...
Sĕmang of Ijoh,	... 18	...	...	...	Belāu	Sūl; Temtom
Sĕmang of Ulu Selama,	19	Nus	Pengayu	Limbing	Blau	...

---

* These Numerals refer to the Notes at pp. 152-155.

(*a*) Sleeping-mat.

English, ...		X. 1—Jungle	X. 2—Mountain	X. 3—River	X. 4—Sea	XI. 1—Earth
Malay, ...		Ûtan	Gûnong Hill=Bûkit	Sûngei	Lâut	The earth=dĕnia. Earth soil=bumi. Earth as distinct from water=dârat. Earth simply=tanah.
Îrânûn, ...	1*	Dâlama-kayu	Pâlau	Lawas-âîg	Kâtudàn	Dunia
Dûsûn, ...	2	Imbâhân	Bûkid	Bawang	Lâûd	Pâmahgûnan
Bûlûd-Ôpie, ...	3	Ûban	Bûlûd	Lûng	Pâsang	Bûtāh
Sulus, ...	4	Kâtian	Bûd	Sōba	Dagat	Dûnia
Nias Islands, ...	5	Rimboh	Hiti	Idānĕ-Sibūa	Nāsī	Dānĕ
Kian Dyak, ...	6	Tuan	Ngalang	Hŭngai	Lāng	Tanah
Punan Dyak, ...	7	Ipong	Tŭgong	Ŭngĕh	Nŭnuop	Tanoh
Mĕlano Dyak, ...	8	Ipong	Tugah	Sungai	Pasil	Tanah
Bŭkŭtan Dyak, ...	9	Ibah	Bukit	Bilan	Pasik	Tanoh
Land Dyak, ...	10	Tarun	Darŭd	Sungi	Bawŭt	Ong (a)
Balau Dyak, ...	11	Kampong	Bukit	Sungei	Tasik	Gumi
Tagbenúa, ...	12	...	Bukid	Ilog	Dagat	Lugla
Pêrak Sĕmang, ...	13	Dĕbî	Pâu	Aung	Laût	Teh
Do., ...	14	...	...	...	Laut	...
Chendariang Sakei,	15	...	...	...	...	...
Kinta Sakei, ...	16	...	...	...	...	...
Samoe, ...	17	...	...	Lóko	Dáhi	...
Sĕmang of Ijoh, ...	18	...	Buhu (a)	Bitĕŭ	...	Teh
Sĕmang of Ulu Selama,	19	Kahab	Chiba	Beteu	Laut	Teh

---

* These Numerals refer to the Notes at pp. 152-155.

(a) Hill Chibak.

(a) The earth.

English, ...		XI. 2—Sky	XI. 3—Sun	XI. 4—Moon	XI. 5—Star	XII. 1—Thunder
Malay, ...		Lăngit	Mâtahâri	Bûlan	Bĭntang	Guntor
Îrânûn, ...	1*	Langgit	Âlûngan	Ûlan	Bîto-un	Dâlîndûg
Dûsûn, ...	2	Langgit	Tâdan	Tûlan	Bintang	Gûntûr
Bûlûd-Ôpie, ...	3	Langit	Mat-adan	Bûlan	Butûn	Lûgbû
Sulus, ...	4	Langit	Mata-sĕgah	Bûlan	Bîtun	Duk-duk
Nias Islands, ...	5	...	Sĭnoh	Mbawa	...	...
Kian Dyak, ...	6	Langit	Matando	Bulan	Kranī̆ng	Blarih
Punan Dyak, ...	7	Langit	Elo	Bulan	Bŭtūen	Dūrū
Mĕlano Dyak, ...	8	Langit	Matalau	Bulan	Bŭtūan	Dūduan
Bŭkŭtan Dyak, ...	9	Langit	Matalau	Bulan	Bŭtūen	Dūdū
Land Dyak, ...	10	Rangit	Bŭtuh-anu	Buran	Bintang	Dŭdu
Balau Dyak, ...	11	Langit	Mata-ari	Bulan	Apai-andar	Guntor
Tagbenúa, ...	12	Langit	Adlan	Bulan	Bituan	...
Pêrak Sĕmang, ..	13	Madyis	Madyis	Gechai	Bintang	Âs
Do., ...	14	...	Madiss	Guchah	Bintang	...
Chendariang Sakei,	15	Snik	...	...	Pĕrlohi	Nugka
Kinta Sakei, ...	16	...	Matjis	Giché	...	...
Samoe, ...	17	Lieroe	Todo	Wéru	Mato	Hedoro
Sĕmang of Ijoh, ...	18	...	Mak-tok	Kichek	Binten	...
Sĕmang of Ulu Selama,	19	...	Mekator	Chi	Binteng	Kahe

---

* These Numerals refer to the Notes at pp. 152-155.

English, ...		XII. 2—Lightning	XII. 3—Wind	XII. 4—Rain	XII. 5—Fire	XII. 6—Water
Malay, ...		Kilat	Ângin	Hûjan	Api	Âyer
Îrânûn, ...	1*	Kîlat	Ûndû	Ûran	Apoi	Aîg
Dûsûn, ...	2	Kîlat	Anggin	Râsam	Tâpoi	Wâîg
Bûlûd-Ôpie, ...	3	Bârîhat	Loud	Ûran	Apoi	Sappar
Sulus, ...	4	Gîlat	Hangin	Ûlun	Kâyu	Tûbig
Nias Islands, ...	5	...	Ngāngēh	Dēo	Alētĕ	Idānĕ
Kian Dyak, ...	6	Bŭkilat	Aĭh	Usan	Apŭi	Atah
Punan Dyak, ...	7	Kŭkŭlat	Paui	Usan	Apŭi	Danum
Mĕlano Dyak, ...	8	Sŭkŭlit	Barū	Ujan	Apŭi	Danum
Bŭkŭtan Dyak, ...	9	Skalit	Barū	Lujut	Apŭi	Danum
Land Dyak, ...	10	Kijat	Sa-bak	Ujen	Apui	Piin
Balau Dyak, ...	11	Kilat	Angin	Ujan	Api	Ai
Tagbenúa, ...	12	...	...	Tudok	Apoi	Danum
Pêrak Sĕmang, ...	13	Lintai	Siak	Mi	Ôs	Ong
Do., ...	14	...	...	...	Ass	Ong
Chendariang Sakei,	15	Meught	..	Mani	...	...
Kinta Sakei, ...	16	..	...	...	...	...
Samoe, ...	17	Latiga	Ngelŭ	Adji	Ai	Ei (*a*)
Sĕmang of Ijoh, ...	18	...	...	Hujan	Oss	Bitēŭ
Sĕmang of Ulu Selama,	19	Kilat	Bewa	Ujan	Aus	Betêu

---

* These Numerals refer to the Notes at pp. 152-155.

(*a*) Drinking-water=Ei-loko. Bathing-water=Ei-hien.

English, ...		XIII. 1—Day	XIII. 2-Night	XII. 3—To-day	XII. 4—To-morrow	XIII. 5—Yesterday
Malay, ...		Hâri	Mâlam	Ini-hâri	Bêsok	Kĕlmârin
Îrânûn, ...	1*	Daun-dau	Mâgâbî	Imantei	Âmûg	Kâgei-î
Dûsûn, ...	2	Tâdau	Sudop	Bâ-îna	Sûwog	Kanîab
Bûlûd-Ôpie, ...	3	Mâlowie	Gâppie	Tâwâno	Mûtap	Pâgôpî-satu
Sulus, ...	4	Hadlan *or* Adlan	Dūm (*a*)	Hadlan-îaun	Kin-shūm (*a*)	Kahâpûn
Nias Islands. ...	5	Lūōh	Mbōhmī	Matĭhŭ-indêh	Mahamotu	Matĭwī
Kian Dyak, ...	6	Aōh	Malam	Dohanih	Jimah	Da-alam
Punan Dyak, ...	7	Elō	Malum	Eloini	Elomaubun	Elomate
Mĕlano Dyak, ...	8	Lāū	Malam	Laui	Lamasoh	Lamai
Bŭkŭtan Dyak, ...	9	Alāū	Malum	Alaungŭtū	Alaumarok	Laujong
Land Dyak, ...	10	Anu	Ngarŭm	Anu-ati	Sa-pagi	Guriuni
Balau Dyak. ...	11	Ari	Malam	Sa'ari'tu	Pagila	Kamari
Tagbenúa, ...	12	Adlan	Madlom	...	Dodoloin	...
Pêrak Sĕmang, ...	13	Apeng	Ahungut	Ahungut	Chamok-leloi	Nano tam
Do., ...	14	...	...	...	...	...
Chendariang Sakei,	15	...	Klam	...	...	...
Kinta Sakei, ...	16	...	...	...	...	...
Samoc, ...	17	...	...	...	...	...
Sĕmang of Ijoh, ...	18	Eh	...	...	...	...
Sĕmang of Ulu Selama,	19	Chîng	Kăhût	Hĭê	Pagi	Chimtûm

---

* These Numerals refer to the Notes at pp. 152-156.

(*a*) German "ū"

(*a*) German "ū"

English, ...		XIV. 1—Alive	XIV. 2—Dead	XIV. 3—Cold	XIV. 4—Hot	XIV. 5—Large
Malay, ...		Hidop	Mâti	Sĉjok	Pânas	Bĕsâr
Îrânûn, ...	1*	Ouyag-ouyag	Mâtei	Mâtingau	Mayau	Mâlâh
Dûsûn, ...	2	Niau	Mâtei	Âsâgit	Âlâsû	Tûgai-ûh
Bûlûd-Ôpie, ...	3	Âlûn	Mâtei	Asûlôn	Panas	Agai-ô
Sulus, ...	4	Boheh	Matai	Hagkut	Passō	Wâkolah
Nias Islands, ...	5	Lŭhna-mātĕ	Mātĕ	Akafū	Ohō	Ehbŭa
Kian Dyak, ...	6	Murif	Mate	Laram	Doh	Aiah
Panan Dyak, ...	7	Murif	Mŭkoboh	Blarum	Eloh	Aioh
Mĕlano Dyak, ...	8	Dŭmuaip	Kŭbŭh	Dadam	Lasu	Aiō
Bŭkŭtan Dyak ...	9	Murip	Bŭkawoh	Mŭlarum	Mlāūoh	Ŭngai
Land Dyak, ...	10	Udip	Kabŭs	Madud	Paras	Baas
Balau Dyak, ...	11	Idop	Mati	Chĕlap	Panas	Bĕsei
Tagbenúa, ...	12	Ugununpá	Patai	Murawig	Maínit	...
Pêrak Sĕmang, ...	13	Agos	Kabûs	Sengit	Bût	Chekai
Do., ...	14	Gose	Kaboss	Tekad	Beké-ad	...
Chendariang Sakei,	15	...	...	Sĕngit	...	Nutoi
Kinta Sakei, ...	16	...	...	...	...	...
Samoe, ...	17	Mori	Made	...	...	Momoai
Sĕmang of Ijoh, ...	18	...	Kebiss	...	...	...
Sĕmang of Ulu Selama,	19	Gumos	Kebis	Henged	Pĕdê	Terbūr

---

* These Numerals refer to the Notes at pp. 152-156.

English, ...		XIV. 6—Small	XIV. 7—Male	XIV. 8-Female	XIV. 9—Black	XIV. 10-White
Malay, ...		Kĕchil	Laki-Laki	Of women, Prampuan; of animals, Bĕtîna	Hitam	Pûtih
Îrânûn, ...	1*	Mâ-îtu	Mâmâ	Bâbei	Mâîtam	Mâputeh
Dûsûn, ...	2	Akûroh	Kôsei	Tandoh	Aîtom	Apurak
Bûlûd-Ôpie, ..	3	Aîtoi	Kôsei	Mângâna	Asîdôm	Puteh
Sulus, ...	4	Ssîvi	Ĕsĕg	Omagak	Îtam	Pûti
Nias Islands, ...	5	Idēh-idēh	Simachūa	Siālāwēh	Ită	Afūsih
Kian Dyak, ...	6	Hok	...	...	Pitam	Putih
Punan Dyak, ...	7	Ishut	...	...	Mūrum	Baiang
Mĕlano Dyak, ...	8	Sisit	...	...	Bilam	Putih
Bŭkŭtan Dyak, ...	9	Isi	...	...	Ūrum	Bŭbŭhak
Land Dyak, ...	10	Shŭ or Shiit	Dari	Dayang	Shŭngŭt	Buda
Balau Dyak, ...	11	Mit	Laki	Indu	Chĕlun	Burak
Tagbenúa, ...	12	...	...	...	Mäitom	Maputih
Pêrak Sĕmang, ...	13	Esent	Ongkôn	Bobô	Sekai	Pĕlĕtau
Do., ...	14	...	...	...	...	...
Chendariang Sakei,	15	Machut	...	...	...	...
Kinta Sakei, ...	16	...	...	...	...	...
Samoe, ...	17	Naiki	...	...	...	...
Sĕmang of Ijoh, ...	18	...	...	...	Blĕtĕng	Plĕtāu
Sĕmang of Ulu Selama,	19	Kaned	Tunkal	Marbê	Belteg	Beltau

---

* These Numerals refer to the Notes at pp. 152-156.

English, ...		XV. 1—Come	XV. 2—Go	XV. 3—Eat	XV. 4—Drink	XV. 5—Sleep
Malay, ...		Mari *or* Dâtang	Pĕrgi	Mâkan	Mînum	Tîdor
Îrânûn, ...	1*	Mârîga	Lâlâkau	Kûmân	Mînom	Mâkaturôg
Dûsûn, ...	2	Ârâgang	Mâmânau	Mângâkan	Mînom	Mangûdôp
Bûlûd-Ôpie, ...	3	Sârô	Tûnôn	...	Mûngînôm	Tûrûg
Sulus, ...	4	Pakari-imper	Matoh *or* Katoh	Kamâim *or* Kâaun	Hînom *or* Mînom	Mâtōg
Nias Islands, ...	5	Mōrōčh	Mōhi	Manghā	Bajū	Mō-ōrō
Kian Dyak, ...	6	Tĕwah	Panoh	Hūman	Dūi	Tudoh
Punan Dyak, ...	7	Nĕh	Bŭkaiap	Kaman	Dū	Mŭturih
Mĕlano Dyak, ...	8	Yia	Lakau	Kūmārŭ	Sirūt	Mūlūt
Bŭkŭtan Dyak, ...	9	Anitŭloh-lakau	Mŭnūte	Kamok	Kamoh-danum	Maturōe
Land Dyak, ...	10	Karu-ati	Adi	Mān	Mok *or* Nok	Bŭ-ŭs
Balau Dyak, ...	11	Aran	Bĕjalai	Makai	Irup	Tindok
Tagbenúa, ...	12	...	...	Käun	Uminum	...
Pêrak Sĕmang, ...	13	Deno	Chip; Echip	Egeh; Egegeh	Ong; Ami-ong	Tag
Do., ...	14	Dorch-tu	Chîp	To-gei	...	Taig
Chendariang Sakei,	15	...	...	...	...	...
Kinta Sakei, ...	16	...	...	...	...	...
Samoe, ...	17	...	...	...	Nginoe	...
Sĕmang of Ijoh, ...	18	Peh	Chup	Machi	...	...
Sĕmang of Ulu Selama,	19	Weg-bădê	Chup	Chî	Bû	...

---

* These Numerals refer to the Notes at pp. 152-156.

English, ...		XVI. 1—One	XVI. 2—Two	XVI. 3—Three	XVI. 4—Four	XVI. 5—Five
Malay, ...		Sâtu	Dûa	Tîga	Ampat	Lîma
Îrânûn, ...	1*	Isa	Dua	Tulo	Pat	Lima
Dûsûn, ...	2	Isa	Dua	Tulo	Ampat	Lima
Bûlûd-Ôpie, ...	3	Sa	Dûô	Tulô	Pat	Lîmô
Sulus	4	Îsa	Dûa	Tō	Opat	Lîma
Nias Islands, ...	5	Sambūa	Dambūa	Tŭllŭ	Ofā	Lima
Kian Dyak, ...	6	Gih *or* Jih	Dua	Tŭloh	Pat	Lima
Punan Dyak, ...	7	Gih *or* Jih	Duo	Tŭlū	Pat	Limoh
Mĕlano Dyak, ...	8	Jŭlrah	Dua	Tilan	Pat	Lima
Bŭkŭtan Dyak, ...	9	Jong	Dugoh	Tauloh	Apat	Limoh
Land Dyak, ...	10	Ni	Duwuch	Taruh	Pat	Līmuh
Balau Dyak, ...	11	Sâtu	Dûa	Tîga	Ampat	Lîma
Tagbenúa, ...	12	...	...	...	...	...
Pêrak Sĕmang ...	13	Sa	Dûa	Tîga	Ampit	Lîma
Do., ...	14	...	...	...	...	...
Chendariang Sakei,	15	Nano	Nar	Nina	..	...
Kinta Sakei, ...	16	..	...	...	...	...
Samoe, ...	17	...	..	...	...	..
Sĕmang of Ijoh, ...	18	Sa'wang	Bie	Tigah	Ampat	Limah
Sĕmang of Ulu Selama,	19	Nâi	Bĭĕ	Tîga	Ampat	Lîma

---

* These Numerals refer to the Notes at pp. 152-156.

English, ...		XVI. 6—Six.	XVI. 7—Seven	XVI. 8—Eight	XVI. 9—Nine	XVI. 10—Ten
Malay, ...		Ânam	Tûjoh	Dĕlâpan	Sĕmbîlan	Sa'pûloh
Îrânûn, ...	1*	Anom	Pîtu	Walo	Siau	Sapuloh
Dûsûn, ...	2	Anam	Tûrô	Walo	Siam	Opod
Bûlûd-Ôpie, ...	3	Anôm	Tûrô	Wâtô	Sîwei	Pûlôh
Sulus, ...	4	Ĕnam	Pêto	Wâlû	Sîam	Hangpoh
Nias Islands, ...	5	Ŭnŭ	Fichū	Wātū	Sīwa	Fūlū
Kian Dyak, ...	6	Nam	Tusu	Saiah	Pitan	Puloh
Punan Dyak, ...	7	Nŭm	Tusu	Aian	Jūlan	Pŭlohen
Mĕlano Dyak, ...	8	Anam	Tuju	Aian	Ūlan	Pŭlohen
Bŭkŭtan Dyak, ...	9	Anum	Tuju	Aian	Ūlan	Pūlū
Land Dyak, ...	10	Num	Ju	Niai	Prii	Simung
Balau Dyak, ...	11	Ânam	Tûjoh	Dĕlâpan	Sĕmbîlang	Sa'pûloh
Tagbenúa, ...	12	...	...	...	...	...
Pêrak Sĕmang, ...	13	Ânam	Tûjoh	Dĕlâpan	Sĕmbîlang	Sa'pûloh
Do., ...	14	...	...	...	...	...
Chendariang Sakei,	15	...	...	...	...	...
Kinta Sakei, ...	16	...	...	..	...	...
Samoe, ...	17	...	...	...	...	...
Sĕmang of Ijoh, ...	18	Anam	Tujoh	Lapan	Semîlan	Sepuloh
Sĕmang of Ulu Selama,	19	Ânam	Tûjoh	Dêlapan	Sĕmbîlan	Sa'pûloh

---

* These Numerals refer to the Notes at pp. 152-156.

English, ...		XVI. 11-Eleven	XVI. 12-Twelve	XVI. 13-Twenty	XVI. 14-Thirty	XVI. 15—One hundred
Malay, ...		Sa'blâs	Dûa-blâs	Dûa-pûloh	Tîga-pûloh	Sa'râtus
Îrânûn, ...	1*	Sapuloh-wîsa	Sapuloh-ogo-dua	Duapuloh	Tulopuloh	Mâgâtûs
Dûsûn, ...	2	Opod isa	Opod-og-dua	Duanahopod	Tulonahopod	Sârâtus
Bûlûd-Ôpie, ...	3	Pûlôh-bîa-sa	Pûlôh-biâ-dûô	Dûô-pûlôh	Tulô-pûlôh	Mârâtû
Sulus, ...	4	Hangpoh-tĕk-îsa	Hangpoh-tĕk-dûa	Kâuhân	Katlûn	Angrâtus
Nias Islands, ...	5	Fīleh-jārā	Fīleh-dambūa	Dambūa-fūlū	Tŭllŭ-fūlū	Sambūa-rātūs
Kian Dyak, ...	6	Duin	Duain	Dua-puloh	Tŭloh-puloh	Diatū
Punan Dyak, ...	7	Pŭlohen-jih	Pŭlohen-dūo	Duo-puloh	Tŭlū-puloh	Jiatu
Mĕlano Dyak, ...	8	Pŭlohen-jŭbrah	Pŭlohen-dua	Dua-pūlū	Tilan-pūlū	Jatus
Bŭkŭtan Dyak, ...	9	(a)	...	...	...	...
Land Dyak, ...	10	Simung-in	Simung-duwuch	Duwuch-puruh	Taruh-puruh	Saratus
Balau Dyak, ...	11	Sa'blâs	Dûa-blâs	Dûa-pûloh	Tîga-pûloh	Sa'râtus
Tagbenúa, ...	12	...	...	...	...	...
Pêrak Sĕmang, ...	13	Sa'blâs	Dûa-blâs	Dûa-pûloh	Tîga-pûloh	Sa'râtus
Do., ...	14	...	...	...	...	...
Chendariang Sakei,	15	...	...	...	...	...
Kinta Sakei ...	16	...	...	...	...	...
Samoe, ...	17	...	...	...	...	...
Sĕmang of Ijoh, ...	18	...	...	Chia-puloh	...	...
Sĕmang of Ulu Selama,	19	Sa'blâs	Dûa-blas	Dûa-pûloh	Tîga-pûloh	Sa'râtus

---

* These Numerals refer to the Notes at pp. 152-156.

(a) The Bŭkŭtān Dyaks cannot count higher than ten; when they get to ten, they begin again.

NOTES.

1. ILLANUN, of Tampassuk river, N. W. Borneo, collected by W. H. Treacher, Esq., H. B. M.'s Acting Consul-General in Borneo.

The people style themselves "Îrânûn," not "Illanun," and are settlers from the Island of Magindano. —W. H. T.

2. DÛSÛN, of Tampassuk river, N. W. Borneo, collected by W. H. Treacher, Esq., H. B. M.'s Acting Consul-General in Borneo.

I believe there are various dialects of Dûsûn, more distinct the more inland the tribes live. The Vocabulary is from Dûsûns in the constant habit of seeing Îrânûns, Bajaus, and Brunei Malays.—W. H. T.

3. BÛLÛD-ÔPIE, of Sîgâliûd river, Sandakan, N. E. Borneo, collected by W. H. Treacher, Esq., H. B. M.'s Acting Consul-General in Borneo.

A Bûlûd-Ôpie man of some rank gave me the following legend relating to the origin of his tribe.

A Chinese settler had taken to wife a daughter of the Aborigines, by whom he had a female child. The parents lived in a hilly country (bûlûd=hill) covered with a large jungle tree, known by the name of "Ôpie." One day a jungle fire occurred, and after it was over, the child jumped down from the house and went up to a half burnt Ôpie log, and was never seen more, but its parents heard the voice of a spirit issue from the log, saying that it had taken the child to wife, and that, in the course of time the bereaved parents would find an infant in the jungle, whom they were to consider as the offspring of the marriage, and who would become the father of a new race. The prophecy of the spirit was fulfilled.

The Bûlûd-Ôpies are Mahomedans, and a quiet, inoffensive, not numerous tribe, unable to cope with the Sulus, who appear to have a predilection for their women, many of whom they carry off, thus keeping down the numbers of the tribe, which is further effected by the numerous deaths from fever which occur. They, at present, are located on the Sîgâliûd river, in Sandakan.—W. H. T.

NOTES,—*Continued.*

4. SULUS, collected by Anson Cowie, Esq., for W. H. Treacher, Esq., H. B. M.'s Acting Consul-General in Borneo.

5. NIAS ISLANDS, collected by A. van Daalen, Esq., for G. P. Tolson, Esq.

6. KIAN DYAK,
7. PUNAN DYAK,
8. MĔLANO DYAK,
9. BÛKÛTAN DYAK,

} collected by The Revd. J. Holland.

10. LAND DYAK, collected by The Revd. J. L. Zehnder.

11. BALAU DYAK, collected by The Revd. J. Holland.

12. TAGBENÚA, collected by A. Hart Everett, Esq.

The Tagbenúa are a tribe of Aborigines of Malayan stock inhabiting the central part of the island of Palawan. The Vocabulary was collected at the village of Uaihig, a small settlement on a stream of the same name, which falls into the bay of Puerto Princesa—Port Royalist of the Admiralty charts—where the Spanish have had a penal settlement and naval station for the last five or six years. The words are written in accordance with the system of expressing Malay words adopted by Marsden, as nearly as possible.—A. H. E.

13. PÊRAK SĔMANG.

Proper Names.—The Aborigines name their children from some natural feature in the locality where they are born. The commonest practice seems to be to select the name of some plant or tree growing at or near the place where the birth takes place. Sometimes, however, hills, mountains, rivers, rapids, &c., supply appellations, as may any natural phenomena, such as a storm, a flood, &c.

The following names were mentioned in the course of an enquiry, before Mr. W. E. Maxwell, into a charge of kidnapping *Sakei* children. It is noticeable that all, or nearly all, are Malay.

NOTES,—*Continued.*

Men.

1.	Bancha	A kind of padi.
2.	Beling	Arm (?). (*See* Newbold's List of Benna words.)
3.	Belungei	Name of a place (?).
4.	Bunga	Flower.
5.	Chabei	Chili.
6.	Daun	Leaf.
7.	Depuh	
8.	Goh	
9.	Gleng	
10.	Hatik	
11.	Jama	A kind of onion.
12.	Jiah	A kind of thorny fruit.
13.	Kibas	
14.	Kota	Fort. (Name of some place in Ulu Pêrak.)
15.	Kranji	Name of a tree.
16.	Lawis	
17.	Lumpur	Mud.
18.	Naga	Dragon. ("Jeram Naga," a rapid in Ulu Pêrak.)
19.	Nangka	Jack-fruit.
20.	Pah Duk	
21.	Pah Klewas	
22.	Pari	Skate (fish.)
23.	Puchuk	Shoot (of a plant.)
24.	Pulau	Island.
25.	Repoh	A kind of plant on which elephants feed.

Women.

1.	Bungah	Flower.
2.	Chenuh	Called from "Jeram Chenuh."
3.	Daun	Leaf.
4.	Haniur	Flood.
5.	Jangral	
6.	Jebuh	Name of a hill near Kendrong.
7.	Kutum	Blossom.
8.	Lok	Called from "Sungei Kelok" below Kendrong.
9.	Pisang	Plantain.
10.	Puchuk	Shoot (of a plant.)

NOTES,–*Continued.*

14. **PÊRAK SĔMANG**, collected by D. D. DALY, Esq., in the district near Kĕnĕring.

15. **CHENDARIANG SAKEI**, collected by W. F. B. PAUL, Esq., near Chendariang, Pêrak.

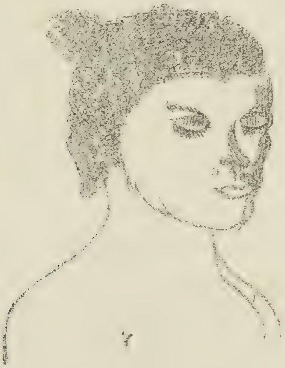
All names are common, apparently, to both sexes. The prefix "Ba" denotes the male, and "Wa" a female.

16. **KINTA SAKEI**, collected by Captain SPEEDY.

17. **SAMOE.**

18. **SEMANG OF IJOH**, collected by FRANK A. SWETTENHAM, Esq.

These people are short in stature, dark in colour, and their hair is close and woolley like that of negroes, with this difference that all the men wear four or five small tufts or corkscrews of hair growing on the back of their heads, called *jamŭl*, thus:—



They have great faith in dreams; they know no Supreme Being or God of any kind, but they believe in spirits, who they say live in trees.

NOTES,—*Continued.*

The spirit of fire (*jin oss*) is a bad spirit, and they propitiate him by prayers. There is a good female spirit in the clouds (*jin mak tok*).

They have, as a rule, one wife, but if all parties consent may have two, never three.

The price of a wife is ordinarily $7; if she be very young $10 or even $20. If she has been married before $1 or $2 is the price. There is no divorce, but if a man runs away with another's wife it is permitted to follow and kill both. Their names are taken from trees, grain, &c., such as *Durien*, *Bĕnang* (padi), *Petei*, &c. Besides the blowpipe they use a bow as long as the arm, very thick and strong, the arrows of which are male and female, the male arrow as long as the middle finger and the female as long as the fourth finger.

With these arrows, they say, they can kill an elephant by shooting him in the foot.

The wild people, or supposed aborigines, who live on the right bank of the Pêrak river, are called *Sĕmang*, whilst those inhabiting the land on the left are called *Sakei*.—F. A. S.

19. SĔMANG OF ULU SELAMA, collected by R. D. Hewett, Esq.

* * *

MISCELLANEOUS NOTES.

THE TIGER IN BORNEO.

BY

A. HART EVERETT.

The close general uniformity of the Fauna of Borneo with that of the Malayan Peninsula and Sumatra is a well known fact, and the progress of research has steadily lessened such differences as were, even of late years, supposed to exist. The main conclusion drawn by Zoologists from this circumstance is that the island of Borneo has formed, at a very recent geological epoch, an integral portion of the south-eastern extension of the Asiatic continent; and that, consequently, the animals which now inhabit it immigrated into its area over a continuous land-surface, and were not introduced by those fortuitous accidents which effect the peopling of all ordinary insular tracts of land.

This being the case, it is remarkable that, whilst all the larger mammals of the Peninsula—elephant, rhinoceros, tapir, wild oxen, &c.—are found existing in both areas, the tiger, which is so abundant in the last named district and so peculiarly fitted by its restless habits to extend its range rapidly over a continuous and congenial habitat, should be entirely wanting in Borneo alone of the three great Sunda islands. Borneo, so far as we can see, furnishes the conditions of life suitable for this animal's existence in a degree no less than do the Peninsula, or Sumatra, or Java. And yet, so far from the tiger itself having been observed, not even a relic of it in a fossil condition has ever been recorded.

Mr. A. R. WALLACE has commented, somewhere in his works, on this puzzling fact in animal distribution, and he has suggested that the tiger may have been a denizen of the jungles of Borneo in former days, and that it has subsequently become extinct from causes at present unexplainable. This is, of course, a purely hypothetical solution of the problem. Another one occurs to me—also hypothetical, but also possible—viz., that the tiger may be a comparatively recent immigrant southwards on this side of Asia; and that, by the time it had extended its range to the latitude of the extremity of the Peninsula, the insulation of Borneo from the mainland by submergence of the intervening area may have already reached to such an extent, as to render it no longer possible for the animal to effect a lodgment on the island, even by dint of its well-known power of swimming across wide straits of water.

Whatever the true explanation of its absence, it is worth while recording the fact that there is a widespread tradition of a large carnivorous animal among the tribes that people the North-West Coast of Borneo. Without paying any special attention to these stories, I have yet come across them several times. When visiting the Serimbo mountain in Sarawak in 1870 some Land Dyaks voluntarily retailed to me an account of large tigers *(harimau)* which they had heard described by the old men of their tribe, and in whose existence they themselves firmly believed. The animals, they said, were of great size, having hair a foot in length of a reddish colour striped with black, and they had their lairs in the great caves of the district. This account agreed exactly with another which I had heard from the Balan Dyaks (Sea Dyaks) of the Semunjan river, who declared that a pair of these animals haunted a cave in the Pupok hill. Subsequently I again heard these Pupok tigers spoken of by another party of the same Dyaks, who lived close to the hill. SPENSER ST. JOHN (vol. ii., p. 107), when travelling among the Muruts of the Linbang river, met with a similar story of large tigers inhabiting caves, which he gives at length, and adds the remark, "it is worth "noticing that the Muruts of Padas have a great dread of ascending "to the summit of some of their highest mountains, on account of "the tigers which still, they say, lurk in the deepest recesses of the "forest." Afterwards he again met with the same tradition among the Linbang Muruts, but in a different locality, where two rocks about thirty feet apart were known among the people as the "Tiger's Leap." St. John says that he had heard of the existence of tigers on the North-East Coast also, but gives no reference.

In the year 1869, I happened to be staying at the village of the Siñggi Dyaks in Sarawak, and there I lit upon a veritable tiger's skull preserved in one of the head-houses *(pañggah)*. It was kept with other skulls of tree-tiger, bear, muntjac-deer, &c., in certain very ancient sacred dishes placed among the beams of the roof and just over the fire-place. It was so browned and discoloured by soot and dirt, and the Dyaks were so averse to my touching it, that I was unable to decide whether it was a fossil or a recent skull. All inquiries as to when it had been obtained met with the discouraging response: "It came to us in a dream,"—and they had possessed it so long that the people could not recall the time when it first came into the hands of the tribe. The dish on which it lay was of a boat-like form, and was of camphor-wood and quite rotten. The skull was 13⅓ inches long by 9⅓ inches in breadth, measured across the jugal arches. The lower jaw and all the teeth were wanting. The large sockets for the teeth, the strong bony occipital crest, and the widely-arched sygomatic bones indicated that the animal, to which the skull belonged, had been one of mature growth. On a second visit I made an attempt to purchase it, but the people were so horrified at the idea of its removal, that I reluctantly desisted. The chief of the village declared that, in consequence of my having moved the skull on my last visit, the Dyaks had been afflicted by heavy rains, which had damaged their farms; that once, when a Dyak accidentally broke a piece of the bone, he had been at once struck dead with lightning; that its removal would bring about the death of all the Siñgghi Dyaks, and so forth. Afterwards the Rajah of Sarawak kindly endeavoured to persuade the Dyaks to part with it to him;

but they begged that he would demand anything rather than this skull, and he therefore did not push the request.

Thus we have in North-West Borneo a tradition of the existence of the tiger common to several widely-separated and very distinct tribes, and we have this skull preserved with so much veneration at Siñgghi. Now, if this skull were proved to be in a fossil condition, there would be little difficulty in accepting Mr. WALLACE's suggestion that the animal in question once had its place in the Bornean fauna and has recently become extinct. But until such proof is obtained, it is equally possible that the skull was brought from Java and made an heirloom of (as is the Dyak custom), at the time when western Borneo was subject to Majapait, when the intercourse of the Dyaks with Java seems to have been both frequent and considerable. And in this case, the traditions above noted might be explained as having been derived either from the report of tigers seen in Java and the Peninsula by natives of Borneo casually visiting those districts in comparatively recent times; or as handed down from the original colonists of Malayan stock who peopled the North-West Coast and to whom the animal would have been familiar.

Since writing the above, I find that BURNS, in his account of the Kayans of the Rejang river (LOGAN's Journal, 1849), states that these people have a proper name for the tiger, which animal they describe as being of large size, and which they persist in saying does exist in several districts of the interior.

[No. 6.]

506.595

JOURNAL

OF THE

STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

DECEMBER, 1880.

PUBLISHED HALF-YEARLY.

SINGAPORE:
Printed at the Government Printing Office.
1881.

Agents of the Society:
London & America,...Trübner & Co. | Paris,...Ernest Leroux & Cie.

193892

[No. 6.]

JOURNAL

OF THE

STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

DECEMBER, 1880.

PUBLISHED HALF-YEARLY.

SINGAPORE:
PRINTED AT THE GOVERNMENT PRINTING OFFICE.
1881.

AGENTS OF THE SOCIETY:
London & America,...TRÜBNER & Co. | Paris,...ERNEST LEROUX & CIE.

ERRATUM.

Read *Mantri* for *Mĕntri* in all cases where the latter word appears.

TABLE OF CONTENTS.

—:o:o:—

PAGE.

Some Account of the Independent Native States of the Malay Peninsula, Part I., *by Frank A. Swettenham,* 161

The Ruins of Boro Budur in Java, *by The Ven'ble Archdeacon G. F. Hose,* 203

A Contribution to Malayan Bibliography, *by N. B. Dennys, Ph. D.,* 225

Report on the Exploration of the Caves of Borneo, *by A. Hart Everett*—

Introductory Remarks, *by J. Evans, D.C.L.,* LL. D., ... 273

The Report, ... 274

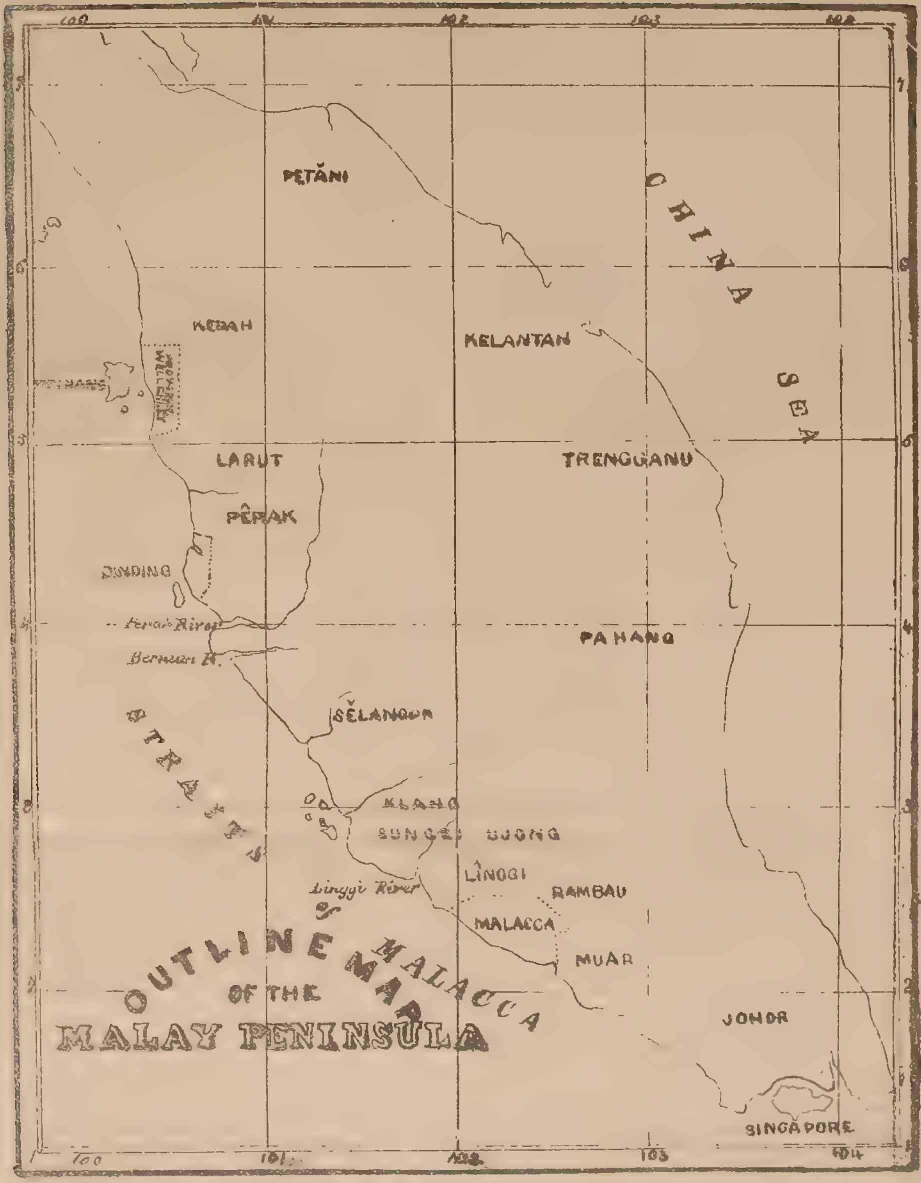
Notes on the Report, ... 282

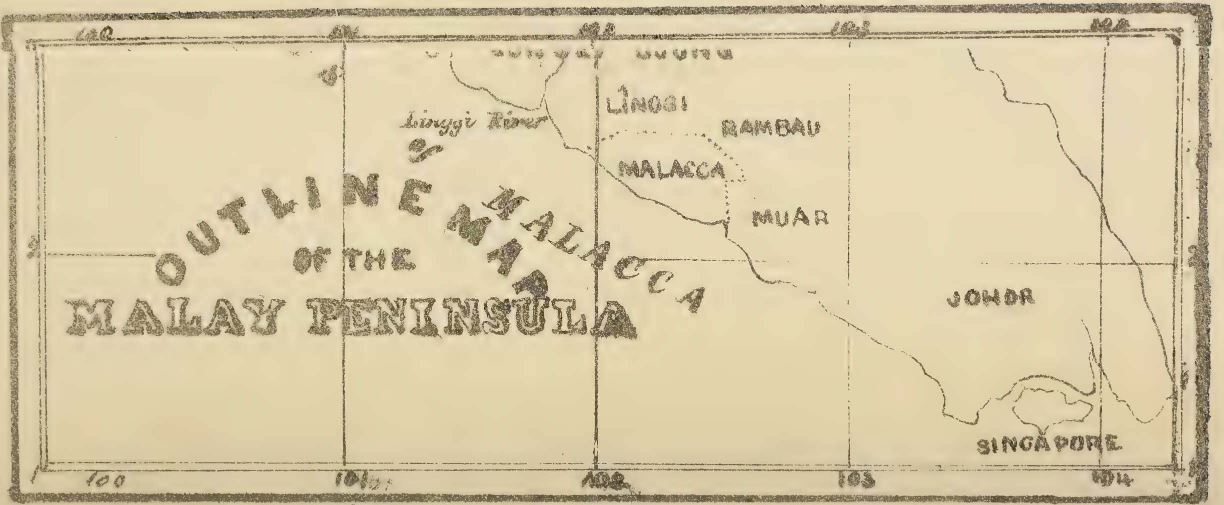
Notes on the Collection of Bones, *by G. Busk, F.R.S.,* 285

A Sea-Dyak Tradition of the Deluge and Consequent Events, *by the Revd. J. Perham,* 289

Miscellaneous Notes—

The Comparative Vocabulary, ... 293


100
101
102
103
104
7
6
5
4
3
2
1
PETANI
CHINA SEA
KEDAH
KELANTAN
PINANG
PROVINCE WELLESLEY
LARUT
TRENGGANU
PÊRAK
DINDING
Perak River
Bernam R.
PAHANG
SĔLANGOR
STRAITS OF MALACCA
KLANG
SUNGEI UJONG
LINGGI
RAMBAU
Linggi River
MALACCA
MUAR
OUTLINE MAP
OF THE
MALAY PENINSULA
JOHOR
SINGAPORE


OUTLINE MAP
& MALACCA
OF THE
MALAY PENINSULA
Linggi River
LINGGI
RAMBAU
MALACCA
MUAR
JOHOR
SINGAPORE
100
101½
102
103
104
2

SOME ACCOUNT

OF THE

INDEPENDENT NATIVE STATES

OF THE

MALAY PENINSULA,

ESPECIALLY OF THE CIRCUMSTANCES WHICH LED TO THE MORE
INTIMATE RELATIONS RECENTLY ADOPTED TOWARDS
SOME OF THEM BY THE BRITISH GOVERNMENT.

IN TWO PARTS.

PART I.—A Record of Events prior to 1st June, 1875.
PART II.—The Native States since 1st June, 1875.

PART I.

To understand the circumstances which led to the more intimate relations between this Government and the Native States of the Malayan Peninsula, it will be necessary to glance at the accompanying sketch of the Peninsula and the Straits of Malacca, and see the position of the Straits Settlements, *i. e.*, Singapore, Penang, and Malacca, with Province Wellesley and the Islands of Pengkor, with regard to those States, which were not, in 1874, under the Protectorate of Siam, and towards the most of which the British Government has assumed a policy of active advice, assistance and control, hitherto avoided.

From this sketch it will be seen that between Penang and Malacca, a distance of some 260 miles, lie the two large Native States of Pêrak and Sĕlângor, the former with a coast line of about 80 miles, and the latter of about 140 miles, and the smaller inland State of Sungei Ujong; whilst joining on to Malacca and to each other are the small States of Rembau, Johôl, Muar, Sri Menanti, Jelabu, Jempôl, and Jelai.

Then between Malacca and Singapore and going up the East coast for a considerable distance (about 120 miles) beyond Singapore is Johor, and East of that again Pahang. These are the independent States; whilst Siam exercises a protectorate over Kedah on the West coast to the North of Penang, and on the East coast Petâni and to some extent Trenggânu and Kelantan.

With these last we are not at present concerned, but of the former we may well begin with the largest, the most populous and most important, and that is Pêrak.

Pêrak, though having but a short coast line, is drained by one of the largest rivers in the Peninsula, navigable for boats for nearly 200 miles, and, situated as it is at the widest part of the Peninsula, stretches further back than any other State on the West coast, marching in the interior with Kedah, Kelantan, Pahang and Sĕlângor.

Sĕlângor again, from its interior boundary, where it joins Pêrak, Pahang, Jelabu and Sungei Ujong, to the coast, preserves a tolerably uniform depth of 50 to 60 miles. The "Nĕgri Seblah Darat," or Inland States round Malacca, are very small, having formerly comprised but one Government, whilst Johor and Pahang cover very considerable areas.

Before and up to the year 1874 all these countries, with the exception of the two last named, had been in a very unhappy state. Pêrak, torn by intestine struggles and harrassed by the party fights of rival factions of Chinese, who had completely desolated the largest and richest of its Provinces—Larut—from which the chief native authorities had been for months expelled, was rapidly sinking into a stronghold of pirates, the scene of daily robbery and bloodshed; and these struggles, which in Larut had died down to the embers and could only smoulder there, threatened to seek new fuel and blaze out afresh in our Settlement of Penang, from which place the leaders in the strife directed and encouraged their fighting men in Larut, sending to them orders and supplies, whilst they were themselves in comparative safety.

And though the principals in this Larut "War of Extermination" were on both sides apparently Chinese, still from the fact of the succession of Pêrak being then disputed, the parties to this latter dispute had, for their own ends, adopted the cause of one or other faction of Chinese.

Sultan ALI, Sultan of Pêrak (of which, as has been stated, Larut was a Province) had died in 1871, and Raja Muda ABDULLAH, son of Sultan JAFFAR, the last Sultan but one, and thus by Pêrak customs the rightful heir to the throne, in spite of his claim, was not selected, but Raja ISMAIL, a foreigner, a native of Sumatra, and late Bĕndahâra of Pêrak, was raised to the vacant Sultanship.

To understand this thoroughly some little explanation is necessary.

The custom in Pêrak, and one which has held through at least seventeen generations of Sultans, is this: There are three chief posts in the State held by Princes of blood royal, *i. e.*:—

The Sultan,

The Raja Muda,

The Raja Bĕndahâra,

and they are held in rotation; if the Sultan dies the Raja Muda becomes Sultan, the Raja Bĕndahâra Raja Muda, and a new Bĕndahâra is appointed. Properly speaking the eldest son of the late Sultan fills this last post, and thus, though he does not immediately succeed to his father's honours, he must eventually become Sultan if he outlive the then Sultan and Raja Muda.

Thus suppose *A*, a son of the last Sultan but two, to be Sultan of Pêrak; *B*, Raja Muda, son of the last Sultan but one; *C*, the Bĕndahâra, son of the last Sultan; and *D*, a Prince, the eldest son of *A*; now suppose *A* dies, then—

B becomes Sultan
C „ Raja Muda
D „ Raja Bĕndahâra, and so on, and thus the Sultan is always a man of considerable age and experience; and yet always the eldest son of a Sultan.

In the particular case in point, this rule had been departed from, and not only in ABDULLAH's case, but previous to that, when in the reign of Sultan JAFFAR, Raja ISMAIL, a foreigner of Sumatra, in high favour with Sultan JAFFAR, had been appointed Raja Bĕndahâra instead of Raja JUSOF, the eldest son of Sultan ABDULLAH MAHOMED SHAH, the late Sultan.

This is explained by the fact that when Sultan ABDULLAH MAHOMED SHAH died, he and his son were in open warfare with by far the greater part of the Chiefs of Pêrak, and when the time came to elect a Bĕndahâra, JUSOF's claims by birth were outbalanced by his unpopularity, and a stranger was elected to his place, thus cutting JUSOF out of the line of succession.

When Sultan JAFFAR died and was succeeded by Sultan ALI, ISMAIL, then Bĕndahâra, did not (probably owing to his foreign extraction) become Raja Muda, but remained as Bĕndahâra, ABDULLAH being elected at once to the Raja Mudaship, and JUSOF being again passed over.

This was the state of affairs when Sultan ALI died. ABDULLAH to all intents and purposes having the best claim, JUSOF without a friend in Pêrak, not on speaking terms with ISMAIL or any of the other Chiefs, and ISMAIL, a foreigner, having filled the Bĕndahâraship during the reigns of two Sultans.

ABDULLAH at this time was unpopular, an opium smoker, and otherwise of indifferent character, and great insult was just then put on him by a Raja DAUD of Sĕlângor, who eloped with his wife, and Abdullah had not sufficient courage to revenge the outrage, though the opportunity was offered him. Ismail, on the other hand, was an old and inoffensive man, and willing to let the Chiefs have their own way, provided he was not directly injured.

Sultan Ali died and was buried, and Ismail was elected Sultan by an influential body of the Chiefs.

It has been stated that the reason for this election was that Abdullah would not come to the Sultan's funeral, but neither Sultan Jaffar nor Sultan Ali were present at the funeral of that Sultan whose death gave them the supreme power, and in Sultan Ali's case it was four months before he, then in Larut, came into Pêrak proper after Sultan Jaffar's death.

This excuse is not, therefore, worth a moment's consideration, and it may be added that it is *not* the custom in Pêrak that the successor should be present at the late Sultan's funeral, or rather custom it may be, but it is not an "adat nĕgri," a custom which should not be broken through.

There were two circumstances which did, no doubt, account for the election; one, that as Bĕndahâra Ismail was in possession of the Regalia with the keeping of which he was charged; and 2ndly, that he was put forward and almost made Sultan by the Mĕntri, an officer of high rank then entrusted with the Government of Larut, and the wealthiest man in Pêrak.

There were several reasons why the Mĕntri wished Abdullah not to be elected, and several why he should, in default of Abdullah, prefer the choice to fall on Ismail.

The Mĕntri was an enemy of Abdullah's and always had been. Abdullah, as a Prince of the blood royal of Pêrak, had demanded money from the Mĕntri, and been refused, and he had, partly by threats and partly by deceit, got the Mĕntri to assist him in farming the revenues of Krîan, a Province claimed by the Mĕntri, to one party, when the Mĕntri had already given it to another, and we shall see how Abdullah afterwards adopted the cause of that faction of Chinese in Larut which the Mĕntri had declared to be his enemies.

The Mĕntri I have stated to be rich, he was not only rich, but so much wealthier than any other Pêrak Chief, that he appears at this time to have plainly contemplated his eventual succession to the throne of Pêrak, and to gain this end his best plan was to obtain a precedent for breaking the line of succession, hitherto carried uninterruptedly through the royal blood of Pêrak.

The Mĕntri was not of royal blood, he was not even barely of Pêrak, but if Ismail, a Sumatra man, and only the Bĕndahâra, could be raised to the Sultanship, then why not he himself, the richest and consequently most powerful man in Pêrak and a Chief of almost as high rank as the Bĕndahâra himself?

Another reason why the Mĕntri was anxious for the appointment of the Bĕndahâra was that he had a very great influence over him, so great that he is even reported to have been sometimes in possession of the Bĕndahâra's chop, or seal, and written any letters or documents he liked in his name.

Thus Ismail, an old man (his age being another good reason for his election), being once Sultan, the Mĕntri could well prepare his own way to that high office, and might easily prevail on Ismail either to retire in his favour when his (the Mĕntri's) plans were matured, or at his death to enjoin the other Chiefs to elect the Mĕntri as his successor.

Ismail was elected Sultan, and yet even amongst the Chiefs who thrust this honour upon him, for he personally never wished to be Sultan, several declared that Ismail's appointment was merely a temporary one, and made more to bring Abdullah to reason than for any other purpose.

Abdullah was indignant in the extreme when he heard of this, and communicated his feelings and his claims to the Government of the Straits Settlements.

Some attempts were made to bring Ismail and Abdullah together to effect a reconciliation, but these having failed, and Abdullah, finding that the Straits Government would do nothing towards assisting him to make good his claim, whilst the Mĕntri, having at one time pretended to be very much his friend, had turned completely against him, espoused the cause of that party of Chinese (the Si Kuans) which was now the declared enemy of the Mĕntri, and gave them active assistance with arms and men, besides supporting and justifying their actions in Larut with his authority as Sultan of Pêrak; and it was at this time (about September, 1873,) that we find Raja Jusof reconciled to Abdullah, in Larut by Abdullah's orders, and holding the rank and chop of Raja Muda of Pêrak conferred on him by Abdullah acting under the title of Sultan.

Thus in January, 1874, Larut was practically in the hands of two small parties of Chinese, the Si Kuans with a force of under 1,000 men, and the Go Kuans with about double that number. With the Si Kuans there was also a very small party of Malays, sent by Abdullah's orders to support their cause; whilst the Mĕntri had an additional force chiefly composed of Indians under Captain Speedy.

Captain Speedy, at that time holding an appointment under the Straits Government, had been induced by the Mĕntri to leave that service and proceed to India to recruit Natives of India to fight for the Mĕntri in support of his then friends, the Go Kuans.

The Mĕntri appears to have prevailed on Captain Speedy to join him by liberal offers for his immediate services, both to recruit the Indians, and, when recruited, to lead them against the Si Kuans, and by the promise of very favourable terms in the future (I heard one-fourth of the whole revenues of Larut) should Captain Speedy succeed in permanently driving out the Si Kuans from Larut.

In the 2nd week in January, 1874, I went to Larut to invite the Mĕntri and Captain Speedy to the projected meeting at Pulo Pengkor. I found the forts on the upper part of the Larut river, (that is at Tĕlok Kertang and Matang) and the main road as far as Simpang, where it forks, (the right hand leading to Bukit Gantang and Pêrak) occupied by Si Kuans. They had numerous stockades at intervals on the road, and the country then seemed to contain none but fighting men. They were in distress for provisions, subsisting on the produce of orchards from which the owners had been driven, and on such booty as their fast boats could procure by piracy on the high seas and in the rivers and creeks which seam the coast of Larut.

At Simpang was the largest Si Kuan stockade, an ingeniously constructed and considerable work, and about 300 or 400 yards distant from it, right across the Bukit Gantang road, was a stockade erected under Captain Speedy's direction and filled with Go Kuans and some 200 Indians, who had only been allowed to leave India after considerable opposition from the authorities.

Captain Speedy had dislodged the Si Kuans from the immediate neighbourhood of Kota, the then largest town of Larut, and the Go Kuans occupied that place ; but the Si Kuans still held, as I have said, the river and the main road, not only up to Simpang, but to a bridge across the Larut river, some two miles higher up the road in the direction of Kota, and there they had another stockake called "Ah Oh." I should mention that in this part of Larut the roads only were worth defending or fighting for, as the country on either side was impassable swamp or jungle. The Mĕntri and Captain Speedy occupied, besides Kota and the mines, the branch road from Simpang to Bukit Gantang, the Mĕntri's own residence, as also the stockade near the mouth of the Larut river from which Captain Woollcombe, R.N., had driven the Si Kuans.

As far as I could see the Si Kuans were still a long way from being driven out of Larut, for though pressed for money, they had the best position, whilst all the stores for the Mĕntri's friends, which of course were supplied from Penang, had either to go overland from Province Wellesley, a long journey through the jungle, or up the Limau, a branch of the Larut river, and thence through the jungle by elephants to Bukit Gantang, Simpang, or Kota.

With all the Mĕntri's superior artillery (he had 4 Krupp guns of considerable calibre), his Indian contingent, and the advantage of an English leader, he had not been able to strike any really effectual blow at his enemies, and at this time affairs in Larut were perhaps in a more deplorable state than they had ever been.

Ismail, though he had urged to be excused accepting the Sultanship, now that he was elected determined to maintain his position, but living a most retired life far away in the interior of Pêrak, never seemed to trouble himself with the affairs of State, or take any measures to prevent the ruin and desolation of Larut, or the disgrace which had been put on one of his highest officers, the Mĕntri.

Larut, from a populous and thriving country with some 20 to 30,000 inhabitants and a revenue of about $200,000 per annum, with hundreds of good houses and acres of cultivated lands, had been reduced to a wilderness, inhabited, with the exception of Captain Speedy and his men, by pirates, robbers and murderers.

It is useless to go into a detail of the atrocities committed on all sides in Larut, but at the beginning of this disturbance 3,000 men are said to have been killed in a day, every house in the country, except those at Bukit Gantang and the Mĕntri's house at Matang, had been burnt down, and Larut was filled with nothing but stockades, whose occupants, at least those of the Si Kuan faction, eked out a precarious livelihood by a system of wholesale piracy and murder, not only in Larut and Pêrak waters, but on the high seas, going so far as to make more than one attack on our Settlement of Pengkor, and finally severely wounding two officers of H. M.'s Navy in an attack on a boat of H. M. S. "*Midge*."

After this last act Captain Woollcombe, R.N., Senior Naval Officer in these waters, destroyed the two principal stockades of these pirates on the Larut river, and the Mĕntri was thus able to gain possession of the mouth of his river, a result he would probably never have accomplished alone.

Previous to this a steamer flying the English flag had been fired on, and there had been a considerable naval engagement, in which a large number of Chinese junks took part, between the vessels of the rival factions off Larut, where the Go Kuan party had been completely defeated and two of their vessels sunk.

To such an extent had party feeling risen, that having expelled the Mĕntri from Larut, a desperate attempt was made to murder him by blowing up his house in Penang, an attempt which must have cost him his life had he been in the house as was supposed.

When it is added that several of H. M.'s Gun-vessels had for months been endeavouring to put down this piracy between Penang and Pulo Pengkor without securing a single pirate,* whilst the atrocities seemed on the increase, some idea may be obtained of the state of Larut and Pêrak in January, 1874.

For Pêrak, though by no means in the condition of Larut, was hardly to be looked upon as happy and prosperous. Cursed by the possession of two Sultans, (for even one, reigning in undisputed and therefore good tempered sway, is hardly a blessing in a country when acting by the light of Malay justice) each supported by a number of influential Chiefs, each levying taxes as though he alone were Sultan, and each endeavouring as best he might to injure the adherents of the other, whilst independent bands of robbers under the leadership of Chiefs who called themselves Rajas marauded undisturbed in the interior, Pêrak, the most populous and most beautiful of Malay States, was rendered almost intolerable even to a people whose perceptions have been dulled by the oppression of generations, and many of whom are slaves and the offspring of slaves.

Let us now turn to Sĕlângor—Sĕlângor which can boast a longer catalogue of crimes, whose name, even amongst the Malay States themselves, has ever been a bye-word for piracy and intestine strife. But though it is necessary, for a comprehension of the future events in Pêrak, to have a knowledge of what were the positions of the various actors there, and what circumstances brought them into those positions, it will not be necessary to describe so fully the previous doings of the Sĕlângor Rajas.

To fix the date when disturbances first began in Sĕlângor would be difficult, as internal quarrels and strife seem to have been its normal condition, and that not affording a sufficient field for the warlike tendencies of the Sĕlângor Rajas, their surplus energy was directed, and with considerable success, to a system of piracies on the coast and in the neighbourhood of Sĕlângor.

---

* I call these men "pirates" because though originally, and to the end mainly, this was a party fight, one faction at least was driven to such extremes that they attacked indiscriminately all boats they could find passing the coasts of Perak and Larut, murdered their crews and carried off the cargoes.

A more particular struggle had, however, been going on in Sĕlângor, with more or less vigour since 1867, in which year, Tunku DIA UDIN, a brother of the Sultan of Kedah, and, like all of that family, a man of more than ordinarily enlightened views, went to Sĕlângor, married a daughter of the Sultan of that country, and was appointed by him to be his Viceroy.

Under the general name of Sĕlângor are included five large districts, each on a considerable river of its own, named respectively Bernam, Sĕlângor, Klang, Langat, and Lukut.* Bernam being the most northerly and the others joining on in succession.

The Sultan, who by the way is supreme, and, unlike the custom in Pĕrak, has no very high officers under him, was then and is now residing at Langat, and had three grown up sons—Rajas MUSAH, KAHAR and YAKUB. Of these sons Raja MUSAH, the eldest, was by his father's consent then (in 1867) living at Sĕlângor in complete control of that river.

A Raja ITAM held Bernam, Raja BŌT, Lukut, and Raja MAHDI, a grandson of the late Sultan, having driven out Raja DOLAH, formerly in Klang, was holding that place and enjoying its revenues as his own.

About this time Raja DOLAH died in Malacca, to which place he had retired to organize an expedition against MAHDI to recover Klang, and at his death he enjoined his sons to carry out this expedition.

This was done, and Tunku DIA UDIN, finding Raja DOLAH's sons at the mouth of the Klang river and already engaged in a struggle with MAHDI, in his capacity of Viceroy to the Sultan, ordered both parties to desist and stated that he would settle their difference. Raja MAHDI, however, refused to acknowledge Tunku DIA UDIN's right to interfere, and thus Tunku DIA UDIN determined to bring him to reason, and invited the sons of Raja DOLAH to assist, which they did, and MAHDI was driven from Klang, which was taken and has ever since been occupied by Tunku DIA UDIN.*

---

* Lukut has lately, by a mutual rectification of boundaries, passed to Sungei Ujong. (1880.)

But the war, if so it may be called, was carried into Sĕlângor and Bernam, Raja MAHDI obtaining at different times the assistance of Raja ITAM of Bernam, SYED MASHOR, a Sĕlangor man of Arab extraction, Raja ASUL, a Mandêling of Sumatra and a renegade to Tunku DIA UDIN,—and chiefest of all Raja MAHMUD, a son of one Raja BERKAT, a man who ranked second in Sĕlângor; whilst the sons of the Sultan, though they appear to have taken no active part against Tunku DIA UDIN, are believed to have sympathised with, if not assisted, MAHDI and his party.

It may be wondered how it was that during all these years, from 1867 to 1873, the Sultan did nothing personally to put an end to these disturbances which were depopulating his country and driving out all honest men, indeed that he rather seemed to encourage the strife.

To those intimately acquainted with the Sultan and with these turbulent Rajas there seems to be an easy explanation of his conduct. In the first place his character is eminently of the *laissez faire* type; he had sympathies on both sides, on one his son-in-law and his cousin's son, and on the other several men distantly related to him, and, perhaps in a degree, his own sons. But the real reason of his apparent indifference was his fear of MAHDI, and the equally desperate characters associated with him, should he by violent measures (and none other would have availed) attempt to punish their contempt for the authority of, and personal hatred to, his Viceroy.

And those best acquainted with the facts aver that he had cause for fear, that it was even at one time proposed to murder the Sultan, get rid of his Viceroy, and parcel out the country amongst these rebellious Rajas.

---

* Tunku DIA UDIN has now returned to Kedah, where he is joint-Regent with his brother Tunku YAKUB. (1880.)

What remonstrance could do the Sultan did, not once but repeatedly, seeing, however, to how little purpose he at length gave it up; but to take a firm stand by one party and condemn *in toto* the actions of the other: for this the Sultan had not sufficient strength of purpose.

And indeed he might have been very much more cordial in his relations with his Viceroy (against whom, however, he has never made complaint) had it not been that there were interested people ever ready to abuse the Viceroy to the Sultan and to repeat his reputed speeches in disparagement of his father-in-law, whilst these people, in the same way, were continually declaring to Tunku DIA UDIN that the Sultan was aiding his enemies to the utmost.

The struggle was carried on with varying success, until in 1872-73 the Bĕndahâra of Pahang, at the instance of this Government, sent Tunku DIA UDIN very considerable assistance in men and money.

By their means Tunku DIA UDIN succeeded in retaking the whole of the districts of Klang and Sĕlângor, and driving MAHDI and MAHMUD to Langat, and SYED MASHOR and Raja ASUL to Pêrak; with Raja ITAM, Tunku DIA UDIN had already made friends.

It is, however, but natural to conclude that this cessation of hostilities would only have lasted long enough to allow MAHDI and his allies to get ready a new expedition, and that, as had occurred before, so would it be again—war, pillage and piracy until the principals on one side were either killed or completely driven from this part of the Peninsula.

When Tunku DIA UDIN retook Sĕlângor in November, 1873, what had once been a populous and thriving place was almost uninhabited, such few hovels as still remained being in ruins, the plantations overgrown with jungle, the owners fled to another country, whilst the mines in the interior were totally deserted, the machinery burnt or broken and the roads infested by starving bands of robbers, who would hesitate at committing no crime either to obtain plunder or revenge themselves on their enemies.

And lastly, these prolonged disturbances were rapidly overwhelming Pêrak and Sĕlângor with debt, the Mĕntri in Larut and Tunku Dia Udin in Sĕlângor being respectively indebted to the extent of $300,000 or $400,000, with no prospect of paying off this money, except from a flourishing revenue after years of peace and prosperity, an eventuality then apparently verging on the impossible.

Sungei Ujong which, as has been stated, marches with the South-Eastern boundary of Sĕlângor, had, as might be expected, become mixed up in the Sĕlângor disturbances, and the Chiefs of Sungei Ujong, not content with their own troubles and disputes with their neighbour and old enemy Rambau, taking opposite sympathies, had all but involved their little State in just such an internal struggle as had devastated Sĕlângor.

The small inland States of Sungei Ujong, Rambau, Jôhol, &c., had originally been under the Sultan of Johor, but about 1773, Johor, no longer able or anxious to be responsible for the government of these, no doubt even then, troublesome districts, obtained for them a Prince of true Mĕnangkâbau descent, who, under the title of Yang di Pertuan Bĕsar, ruled over these States, then federated into one.

Each separate State, however, still had its own immediate Chiefs, who, under the title of Pĕngûlu or Datu, virtually controlled their own district, with an occasional reference to the Yang di Pertuan Bĕsar.

This arrrangement lasted till about the year 1800, when the then Yang di Pertuan Bĕsar induced some of the Pĕngûlus to consent to the additional appointment of a Deputy under the title of Yang di Pertuan Muda.

From this time till 1874, that is to say during the whole of the present century, the Inland States have been the scene of almost continuous disturbances.

First quarrelling amongst themselves (notably in the cases of Raja Ali and Syed Saban about 1833), and then making British subjects the innocent sufferers by their party warfare, they rendered these States, and more especially the Linggi river, all but impassable.

The Linggi river which in its lower part forms the boundary between Sĕlângor and Malacca,* in its upper part forks, the right branch becoming, for some distance, the boundary between Sungei Ujong and Rambau, and the left branch, for a short way, the boundary between Rambau and Malacca.

It may be imagined what effect the positions of Sungei Ujong and Rambau with regard to each other, and to the Linggi river which ran between them, would have on any one so unfortunate as to be obliged to make use of that river as a thoroughfare.

During at least the last forty years, the condition of these States may be briefly described as one of complete disorganization and consequent oppression and poverty.

Sungei Ujong and Rambau, to each other the bitterest foes, when not in actual and declared warfare kept their feud alive by cattle-lifting, river piracy, and highway robbery, whilst each constantly induced one or other of the remaining States to adopt her cause, never failing to make the Linggi river the chief scene of operations. Both legitimate parties would there erect stockades and levy taxes on the traders (usually British subjects of Malacca), whilst independent bands of marauders, with a true spirit of privateering, raised their stockades and demanded of every passer-by an exorbitant blackmail, and should this be refused they seldom failed to punish such temerity by murder and robbery.

Add to this that in each of these small States there is at least one Pĕngûlu, at whose death there is usually an armed struggle for the vacant office, and a fair idea may be obtained of the "peace and prosperity" of the independent States bordering on Malacca.

Such a struggle as has just been spoken of as possible had but now (in January, 1874,) ended in Rambau, and was about to begin in Sungei Ujong.

---

* Now Sungei Ujong and Malacca. (1880.)

In order that there may be no difficulty in understanding the circumstances which led to the direct intervention of Government in Sungei Ujong, it will be well to at once describe the interior economy of that State.

The chief authority in Sungei Ujong, and the one with whom this Government has always corresponded and treated in conducting relations with that State, is a Pĕngúlu with the title of Klana Putra, a title which by right descends from uncle to nephew, that nephew being the eldest son of the Klana's eldest sister, in default the next son or a son of another sister.

But in Sungei Ujong there was another authority, with the title of Datu Bandar, an office which ought, like the first, to descend from uncle to nephew, and for which its last holder claimed an almost, if not quite equal, position, authority, and consideration with that of the Klana.

There were reasons which might give rise to this feeling, principal amongst them that the Datu Bandar was a man of at least seventy-five years of age, and had held his office for some twenty years, whilst the Klana was a comparatively young man and had just been appointed.

The Bandar, an extremely parsimonious man, had, during his twenty years of office, accumulated a large sum of money, and this consequently gave him considerable influence in the country, whilst he was possessed of such a reputation for determination, impatience of the least contradiction, and the prompt execution of desperate deeds, that many of those who would not have been his followers through love, were so by fear.

The Bandar had also made use of his long tenure of power to get the greater part of the revenues into his own hands, and the Klana, having been installed, soon found that he must either content himself with what the Bandar allowed him to have or assert his rights by force.

One thing, however, is certain in regard to the apparently anomalous positions of these "Two Kings of Brentford," and that is, that it was a custom in Sungei Ujong that when one of these two offices became vacant, it could only be refilled by the consent of the Chief who then held the other, and though it has been stated that the present Klana* is not the legitimate occupant, yet he was appointed in the regular way by the late Bandar, whose own succession, though he enjoyed his post for so many years, will hardly bear the light of severe scrutiny.

There had never been cordial relations between the Klana and the Bandar of Sungei Ujong, and an estrangement once formed the breach between them became daily wider, more especially when the Klana adopted the cause of Tunku DIA UDIN and promised to give none of his enemies harbour in Sungei Ujong, whilst it was well known that the Bandar was on the best terms with Rajas MAHDI and MAHMUD, and had, on several occasions, given them, besides shelter in his house, material assistance for the prosecution of their raids.

As for the other small States, besides their frequently taking part in the Rambau-Sungei Ujong conflicts, they were themselves, and more especially Ulu Muar, Jelabu and Sri Menanti, the scenes of petty struggles, whilst they all, without exception, gave refuge to the criminals who fled from justice in the Straits Settlements.

Johor and Pahang were the only exceptions to this disgraceful state of affairs, and there has been for years so little good feeling between even these two countries, and such jealousy with regard to their boundary, that it is believed that were it not for their position, so close to Singapore, and the great interest this Government has always taken in Johor, they would long ere this have been involved in a war as bitter, and on a larger scale, than any that has been described, indeed it is more than probable that this most anxiously to be avoided catastrophe has only been averted by the constant mediation of this Government between those States.

---

* SYED ABDULRAHMAN; he died returning from Mecca at the end of 1879.

Besides the internal struggles in Pêrak, Sĕlângor, Sungei Ujong, Rambau, &c., there was an outstanding question of boundaries—first between Pêrak and Sĕlângor, then between Sĕlângor and Sungei Ujong, and again between Sungei Ujong and Rambau —which threatened to, at any time, involve the whole of this part of the Peninsula in war.

Any number of instances might be given to shew the kind of rule under which the Malays have hitherto lived, one or two will, however, be sufficient.

In the reign of Sultan JAFFAR there was in Pêrak a Trĕnggânu man, who had such a sweet voice, that when he read the Kŏrân all who heard him were charmed with it. On one occasion he was reading in the presence of the Sultan, and one of the women of the harim was so struck that she, contrary to custom, came out to listen. Some of the woman's relations chose to feel aggrieved by this, and when the man went out, they lay in wait to kill him, but knowing he was armed with a very famous kriss they feared to molest him. They then complained to the Sultan, and asked what was to be done; his reply was "You are fools, first take his kriss and then kill him." Accordingly, acting on this advice, one of them made an excuse to borrow the weapon, and when the Trĕnggânu man went out to look for him, the others stabbed him until their krisses met in his body.

In Larut, the Chinese, believing a man guilty of too great familiarity with another man's wife, took both the suspected parties, man and woman, put them in wicker baskets, and threw them into an abandoned tin mine, which had become filled with water. It is also stated that a similarly suspected couple were bound, nude, and partially buried in the middle of a road, where every passer-by thrust into their bodies a piece of stick sharpened at one end and lighted at the other.

In Pêrak, too, when a man wished to revenge himself on another for a real or fancied wrong, the ordinary course was to plan and carry out a midnight "amok," which consists in a number of men, armed to the teeth, making a rush on a house, murdering every one they meet, and then burning the place.

In Sĕlângor it is hardly an exaggeration to say that every man over twenty years of age, whom you met on the road, had killed at least one man. Indeed it was considered rather a a reproach on any one who had not done so, and even now (1875) those Rajas are looked on with the greatest respect who can boast the longest list of victims. One Sĕlângor Raja was reputed, and indeed acknowledged it himself, to have killed ninety-nine men, another forty, and several over twenty each; whilst even the women were not unaccustomed to the use of deadly weapons against each other.

It is stated that a man was leaving Langat to go up the river, some year or two ago, when, as he left, a friend on the bank said "You had better take care, there are said to be forts on the river." The next morning, a Raja, having been told of the remark, met this friend, and striking him in the mouth with his kriss, killed him, with the simple remark "Mulutnia terlampau jahat"—*i. e.*, "He had a very wicked mouth."

Not long ago, another Raja at Langat punished two of his father's female debt slaves, who had attempted to escape from bondage, by having their heads held under water in the river till they were dead.

These cases were quoted to me by the actors or lookers on in the scenes, and I could multiply them *ad nauseam*. A Chinese, some years resident in Langat, speaking of the frequent use of deadly weapons in that place but a year or two ago, said "Every one in Langat carried weapons, and used them without let, hindrance, or hesitation, even cowards became brave after a short residence in Bandar Termâsa (Langat)." Murders for a hasty word, or a debt of a few dollars, or perhaps cents, were of weekly occurrence.

Countries where such cases as these were too common to afford remark for more than a day, were not likely to offer much inducement to foreigners to invest their capital, or trust their lives in; and Sĕlângor, except in Klang and Lukut, is almost an unknown country.

Lukut, close to the Cape Rachado Lighthouse, and only 40 miles from Malacca, was, under its last Raja, the most thriving place in Sĕlângor with a revenue of nearly $200,000 a year; but on his death, partly from the failure of some sources of revenue, and partly from inefficiency in the administration by his sons who had taken charge of the Government, the revenues of Lukut at once fell, and do not now amount to $5,000 per annum.

In Sungei Ujong, affairs were only better in so far that the Bandar did what he liked, but did not let any one else do so. The following may be taken as an instance of one of the ways in which he raised money.

A certain Haji came to Sungei Ujong and treated the Bandar with such deference that his heart warmed towards him, and he determined to make him a present of money. Accordingly, he sent round to the Chinese miners and traders, ordering each to give a sum of money for this purpose--one $30, another $20, and so on. By this means he collected $500, $100 of which he gave to the Haji, and the other $400 he kept himself.

Such was the state of the Peninsula in 1874, and enough has been told to shew that there was ample reason to justify Governor Sir Andrew Clarke in taking some effectual step to put a stop to those crimes, which had hitherto been frequently perpetrated on British subjects, and, if possible, to reconcile the opposing parties in these struggles, more especially in the case of Larut, which so nearly affected the peace and safety of our own Settlement of Penang.

To obtain this end, negotiations were opened with the Chinese of the contending factions, and this mediation brought about very satisfactory results.

Sir Andrew Clarke met the principal Chinese of both parties at our Island of Pengkor, in January, 1874, and, by treating both factions equally, he effected a reconciliation, which stopped at once all piracy at sea, all fighting on shore, and which in one year had such an influence on Larut, that that district was, in January, 1875, producing a revenue of $30,000 a month, with an estimated population of some thirty-five thousand Chinese and Malays.

Judging that the settlement of the Pêrak succession was a matter of almost equal urgency with the pacification of Larut, and would, in the future, be of greater importance, whilst no lasting good could come by arranging the one without the other, letters and messengers were sent to summon ISMAIL, ABDULLAH, and the principal Chiefs of Pêrak.

ISMAIL did not attend. Being a long way in the interior of Pêrak, and having hitherto had no dealings with Europeans, he was probably, like all natives, suspicious of the reception he might meet with. ABDULLAH, however, came, and he was accompanied by most of the principal Pêrak Chiefs,* except Raja JUSOF, who was then looked upon as Raja Muda, and from whom no complaints had ever been received that he had been unjustly deprived of the supreme power.

The main point, necessarily, had been to put a stop to those disgraceful occurrences which were rapidly recalling to mind the ill-fame borne by the Straits of Malacca for acts of piracy and cruelty when European shipping first used them as a highway to the East. But having secured this end for the moment, with guarantees for the future good conduct of the Chinese, it was necessary to consider by what means this present necessary result might be continued.

One solution likely to suggest itself was, no doubt, annexation, but considering the reluctance with which the Home Government had hitherto sanctioned even the slightest interference in the Malay States, that course was little considered. The only other alternative, which recommended itself as having a prospect of success, was to give the Native Chiefs an opportunity of governing their countries under the advice and assistance of British Officers, and see whether, under these circumstances, they were capable of being entrusted with such responsibility. Should they.

---

* The Chiefs who actually attended were:—ABDULLAH, the Raja Bendahara USMAN (Prime Minister), the Mentri, the Datu Temenggong, the Datu Laxamana, the Datu Shabandar and the Datu Sagor.

after trial, prove themselves unable or unwilling to maintain order in their own countries, and amicable relations with our possessions, then the other alternative would still remain.

The question of the succession was fully discussed, and all the Chiefs at Pengkor expressed their desire to appoint ABDULLAH Sultan, and Sir ANDREW CLARKE, agreeing to their unanimous election of him, an Engagement was drawn up setting forth this new creation, acknowledged by Her Majesty's representative, and conferring on ISMAIL the title of Ex-Sultan: consenting, at the request of the Sultan and his Chiefs, to send a British Officer to be Resident in Pêrak, to collect the revenue and advise the Sultan, and also containing clauses which rectified the boundary between Province Wellesley and that part of Pêrak called Krîan; whilst the old and much discussed Treaty of 1825 was declared to be interpreted in the sense in which it had, no doubt, been made, *i. e.*, that the Dindings, a strip of the mainland, as well as the Islands of Pengkor, should be British territory.

The principal results of this action are, that since that Engagement was made, there has been no case of piracy in Pêrak waters. Larut has been re-peopled, and its revenues have doubled in amount what was received in its most prosperous days under the unaided administration of its Native ruler; whilst the proportion of crime to the population of Pêrak has not been greater than that in the Straits Settlements. At the same time, in Larut, all arms have been removed and stockades destroyed, whilst towns have been built, mines opened, and roads made, the necessary accompaniments of an increased population and an increased revenue.

The proposal to send Resident British Officers to advise and assist the Native rulers and afford protection to British subjects originated with the Malay Rajas themselves, Raja ABDULLAH having in 1872, begged Governor Sir HARRY ORD to assist him to obtain his rights as Sultan and to lend him an Officer to teach him how to govern his country, saying that he would give that Officer for a time the whole revenues of his country, except sufficient to provide himself with food and clothing.

More recently Tunku DIA UDIN and the Klana of Sungei Ujong have asked for and obtained British Residents, expressing in each case their desire to defray the expenses of these Officers.

There is now a Resident in Pêrak, and an Assistant Resident in Larut.

Nothing has occurred in Larut of any importance since January, 1874, but the country has been carefully worked up to its present state, its revenue guarded, and justice administered under the immediate supervision of the Assistant Resident (Capt. SPEEDY), whilst, besides roads for the benefit of the miners and traders in Larut, a road, which may in time connect Province Wellesley with Johor, has been begun, both in our newly acquired territory in Krîan and also in Larut, to give a direct road communication between those districts and our own Settlements, whilst another road to join Larut with Pêrak proper is also in course of making; and this also would form a joint in a great highway through the Peninsula from Penang to Singapore.

The Larut debts, already spoken of, incurred by the Mĕntri in his vain attempts to put down the party fights of the Chinese in Larut, are in the hands of a Committee of Enquiry.

In Pêrak, which has a resident population of about 30,000 Malays, with numbers of Rajas and Chiefs, as was to be expected there are those who prefer the law of "might being right" to any modification of that original principle, and these have taken up a policy of grumbling discontent, with Rajas ISMAIL and JUSOF for leaders.

ISMAIL, though in conversation and correspondence he professes it to be his only desire to follow the advice of the English Government, has nevertheless practically assumed a position of passive disregard of the new state of affairs, and, amongst Malays, of being the aggrieved victim of ill-treatment at the hands of those Chiefs who, having elected him Sultan, afterwards discarded him. And in this course he is supported and advised, if not instigated, by the Mĕntri and one or two lesser Chiefs, who, whilst they were the followers of "ISMAIL the Sultan," did many things which they now hesitate to attempt as the followers of the "Ex-Sultan."

JUSOF, however, has no feeling of this kind, and, holding the appointment of Raja Muda, he would have the present control of Pêrak affairs with a by no means improbable possibility of becoming Sultan hereafter, but though he knows that he is utterly unsupported, and that should the supreme authority become vacant to-morrow perhaps not one Chief in Pêrak would approve of his becoming Sultan, and though he formerly willingly accepted the Raja Mudaship under ABDULLAH, yet he is now so occupied by the thought that he is the rightful Sultan and being unjustly deprived of his true position, that he is ready to ally himself with any one who will in any way oppose the present arrangements.

Some further steps will probably be necessary before these Rajas will be induced to give up their present attitude, for though that is not at present a threatening one, still it does much to prevent the complete and speedy settlement of Pêrak affairs.

Another point provided for in the Pengkor Engagement was the arrangement of a Civil List, and the fact of this being as yet unsettled, has no doubt contributed, in some degree, to the discontent of ISMAIL's party. This can hardly be decided except at a full assembly of the Chiefs and in the presence of some one whose advice has sufficient weight with them to carry conviction. Could such an assembly be arranged, in such a presence, it is possible that both questions might be settled at one and the same time.

Neither Ex-Sultan ISMAIL nor Raja JUSOF would probably have ever taken up the attitudes they have had it not been that certain designing persons, British subjects, with the sole desire of making money, represented that if their services were employed at a sufficiently high figure anything might be done, even to the annulling of the Pengkor Engagement and the constituting of JUSOF Sultan of Pêrak. Indeed some of the Chiefs are still of opinion that this Engagement might, by the influence of their advisers in the Straits, be rendered worthless.

The Mĕntri of Larut also, by his intrigues and professions of friendship, now to ABDULLAH now to ISMAIL, has in no small degree helped to keep alive the discontent which exists.

When the Resident first took up his duties, the collection of revenue and the preservation of the peace seemed to demand such immediate arrangement and control, that there was not opportunity to devote himself entirely to the Chiefs, but now that these two important questions are put on more satisfactory footing, it seems necessary to take up the final settlement of any difficulty which still remains about ABDULLAH's acknowledgment, the arrangement of a Civil List, and the particular duties of particular Chiefs.

ABDULLAH himself has, however, been the greatest obstacle to his own complete recognition as Sultan. Since January, 1874, instead of exerting himself to a just fulfilment of the duties which then devolved upon him, he has devoted himself to opium-smoking, cock-fighting and other vices, and by his overbearing manner and absurd pride of position, he has, instead of conciliating, rather estranged those who only wanted forbearance to make them his supporters.

Thus, although ABDULLAH has amongst those attached to his cause some of the most enlightened of Pèrak Chiefs, still the party in opposition, with ISMAIL and JUSOF at their head, are so strong and influential with the Natives of the interior as to necessitate an amicable arrangement with them before the affairs of Pèrak can be said to be finally settled.

The immediate cause of this Government's recent and more intimate relations in Sĕlângor arose from an atrocious piracy being committed in November, 1873, just off the Jugra river, some few miles from the Sultan of Sĕlângor's residence. One man alone escaped with his life from the pirated boat, jumping overboard and holding to the rudder for hours. He swam ashore, escaped to Malacca, and there meeting the pirates he laid an information and they were arrested.

In December, 1873, Tunku Dia Udin, having just previously reported the above case to this Government, begged that an Officer might be sent to him to assist him in governing Sĕlângor.

On the 11th January, 1874, an attack was also made on our lighthouse at Cape Rachado by Malays believed to have come from Langat.

Returned from Pêrak, Sir Andrew Clarke, having obtained the co-operation of Vice-Admiral Sir Charles Shadwell, then at Penang with a portion of H. M.'s China Fleet, proceeded at once to Langat, where he interviewed the Sultan and his sons, and induced His Highness to appoint a Court of Native authorities to sit in trial on the pirates, Tunku Dia Udin being nominated President of this Court by the Sultan.

Three of H. M.'s Vessels were left at the Jugra river with two Government Commissioners to watch the trial.

After a careful examination, the prisoners were found guilty and all but one were executed. The ships-of-war then shewed themselves along the coast, and for the time everything seemed quiet again.

It was in July, however, that Sir Andrew Clarke, calling at Klang on his way from Penang to Singapore, was informed by Tunku Dia Udin of another piracy, at a place called Kwala Labu on the Langat river, about twenty-five miles above the town of Langat.

It was stated that this river-piracy (in which a boat was plundered and two Bugis men lost their lives) had been designed and executed under the orders of Raja Mahmud, and the Bandar of Sungei Ujong's eldest son; and it was added that Raja Mahdi was then at Langat, planning another expedition against Klang and Sĕlângor, and that he had three large boats there ready to convey his men and arms.

Sir Andrew Clarke went at once to Langat, taking Tunku Dia Udin with him, and at an interview with the Sultan of Sĕlângor, His Highness expressed his desire to put a stop to such disgraceful occurrences, and promised to hand over Raja MAHDI's boat to Tunku DIA UDIN, to assist his Viceroy to organise an expedition in search of the pirates, and, if possible, to secure Rajas MAHDI, MAHMUD and BERKAT (the Tunku Panglima Raja), who had already been declared outlaws by the Sultan.

One of Raja MAHDI's boats was then handed over to Tunku DIA UDIN and taken to Klang, and, in order to, if possible, put down piracy and prevent the recurrence of these outrages Sir ANDREW CLARKE, arrived at Singapore, requested the Navy to give what assistance they could to the Sultan and Tunku DIA UDIN in their search, by keeping a look-out on the coast of Sĕlângor, whilst the Governor at the same time sent an Officer of the Government to remain with the Sultan, should His Highness desire it, and by his presence and advice, give him confidence and assistance to carry out the promises he had made. This Officer was cordially welcomed by the Sultan, and continues with him.

The expedition had no visible result in the way of the capture of either Rajas MAHDI or MAHMUD, or the discovery of any of the pirates, but it was of no slight use in thoroughly examining the villages and rivers on the coast, in frightening both Raja MAHDI and Raja MAHMUD out of Sĕlângor, and in capturing Raja MAHDI's third boat, which he had removed from Langat, the second having, at the Sultan's request, been towed to Klang by H.M.S. *Hart*.

From this date there has been no case of piracy on the coast or in the rivers of Sĕlângor, and the Sultan has, by his unhesitating trust in the advice of the Government and adoption of every thing suggested to him for the improvement of his country, proved the truth and sincerity of his former professions of friendship, and in October, 1874, he begged the Governor to undertake the Government of Sĕlângor by his Officers and the collection of all the revenues there.

When in August, 1874, MAHDI, after vowing vengeance on all who assisted in the removal of his boats, was compelled to leave Langat, he went overland to Sungei Ujong, and thence, still across country, through Sri Menanti and Rambau to Johor, to which place he had been summoned by letter in the hope that as he had by birth some claim on Sĕlângor an amicable arrangement might be made with him.

Raja MAHDI took with him Raja MAHMUD, the son of the late Sultan MAHOMED of Sĕlângor, and they have been in Johor ever since.

Raja MAHMUD, the son of the Tunku Panglima Raja,* also left Langat in August last and went to Sungei Ujong, where he was received and supported by the Bandar of that place until the Klana of Sungei Ujong, endeavouring to bring the Bandar to reason by force of arms, the Bandar called on Raja MAHMUD to assist him, and this he did with great effect, his notorious name striking such terror into the Klana's followers (500 in all) that at the first sound of it they fled out of Sungei Ujong.

On the arrival of our troops MAHMUD fled to Langat by the sea coast, and being there offered an ultimatum of complete submission, or to leave the country in twenty-four hours, he chose the former, and went to Singapore, where he bound himself to live for a year without meddling in the slightest degree in Sĕlângor affairs.

This promise he has hitherto faithfully kept, and there is no reason to believe he will attempt to break it; indeed he is not likely to give any further trouble, as he says he has no claim on Sĕlângor and has fought hitherto for no political reason, merely for friendship's sake and because he liked it.

This is the case, he is a "free lance," and has been ever Raja MAHDI's best fighting man; now however he appears to have severed his connection with him and is not likely to resume it, but tired of his hunted life in the jungle, he is anxious to live for the future in peace and by honest means.

Raja MAHMUD, the son of the late Sultan, supported by Raja MAHDI at one time claimed to be the legitimate heir to the throne of Sĕlângor, but he appears to have given that idea up now and is living quietly in Johor with an allowance from the Sĕlângor Government.

---

* *Alias* Raja BERKAT.

On what grounds he made his claim it is hard to say, for he has an elder brother, Raja LAUT, living in Pêrak, and he is not, as was stated, of "Raja" blood on his mother's side, neither is his brother.

Raja ITAM,* as already mentioned, made friends with Tunku DIA UDIN, and has for some time been living at Bernam in charge of that district under the supervision of the Resident of Sĕlângor, the Sultan of Pêrak having given to Raja ITAM temporary control over the Pêrak bank, *i.e.*, the right bank of the river Bernam also.

Raja ASAL,† once in Tunku DIA UDIN's service, but who afterwards went over to his enemies, driven from Sĕlângor, fled to Pêrak, and is now engaged in tin-mining at Slim in the interior of Pêrak.

The only other man of any note concerned in the Sĕlângor disturbances is SYED MASHOR,† who, compelled to fly Sĕlângor, took refuge in Pêrak, where he is living on charity, having no followers and no money. He has seen the Resident of Pêrak and declared his desire to mix no more in the quarrels of the Native Rajas, but to live peaceably.

Of the Sultan's sons, the eldest, Raja MUSAH, is just going back to Sĕlângor, where he will live under the eye of the Resident, for though no complaint of oppression or cruelty has ever been brought against him, his character is essentially weak, and it is necessary to protect him from bad advisers and designing men, who would rob him of his money, and, under cover of his name, commit acts that he would never dream of nor consent to.

Raja KAHAR, the second son, is settled in the interior of Langat, and doing very well there, whilst YAKUB, the third son, lives with his father, and is directly under the supervision of the Assistant Resident‡ at Langat.

---

* Raja ITAM is now (1880) in receipt of a fixed allowance, whilst the Bernam District is administered under the advice of the Resident of Perak.

† After the murder of Mr. BIRCH, Raja ASAL and SYED MASHOR (also Rajas MAHMUD, INDUT and UTIH) offered their services to the British Commissioners in Perak, and gave to the troops a very considerable amount of assistance, These five Rajas were recommended to Government for some mark of distinction in recognition of their services, and in consequence the Secretary of State sent out five swords to be presented to them, but they have never been given. Raja ASAL died some time ago. (1880.)

‡ There is no Assistant Resident in Selangor now. (1880.)

Thus there is reason to believe, that all these former enemies of Sĕlângor are satisfactorily provided for, and that they will, or at least some of them, in future contribute to the prosperity of that country, instead of employing their energies in endeavouring to accomplish its ruin.

Raja **Mahdi** alone remains intractable. Imbued with an idea that Klang is his very own to do what he likes with, he has hitherto resisted all attempts at any arrangement which has not for its first proviso his own return to that district as its Governor.

He claims Klang as a right and an inheritance, and has hitherto stated that he will endeavour to recover it by any means, declaring at the same time his firm belief that if the Straits Government will assist him to obtain Klang, and will give him a Resident to advise him, that "he will shew quicker and better results there than "Tunku **Dia Udin** has ever done."

Unfortunately his past conduct hardly justifies him in this confident opinion, and even supposing it were possible to value Raja **Mahdi** at his own estimate of himself, and he could be allowed to return to Klang, the present inhabitants of Sĕlângor have such slight confidence in him, that they (or rather a great part of them) have declared it their intention to leave the country as he enters it.

The Sultan also, having enjoyed for some months now the blessings of being freed from the intimidations of these hitherto turbulent spirits, is much averse to the return of Raja **Mahdi**, whom he doubtless considers their instigator and chief.

Indeed **Mahdi**'s* return to Sĕlângor, for sometime at least, would appear to be out of the question, and yet if his determination and energy could only be directed into some lawful channel, he might do almost as much good as he has hitherto done harm. It is hoped that an arrangement may yet be made with him which will gain this end, and whilst giving him some worthy employment in another country will divert his thoughts from Sĕlângor.

---

* Raja **Mahdi** has abandoned his pretensions, and quite recently the Selangor Government has agreed to let him return to Klang as a private individual. Unfortunately Raja **Mahdi**'s state of health is giving his friends great cause for anxiety on his behalf. (1880.)

Meanwhile Sĕlângor is slowly, but steadily, recovering itself; miners and traders are returning, and as they find a hitherto unknown safety to life and property, and an absence of those intestine struggles from which the country has till recently been hardly ever free, they will gain confidence, and besides bringing in their own capital and labour, may induce others to do so; looking at the richness of the soil, both for cultivation and in minerals, there is reason to hope that Sĕlângor will eventually become one of the wealthiest States in the Peninsula.

Already the revenues of Klang are averaging over $11,000 a month, whilst a new impulse has been given to the hitherto neglected districts of Bernam, Sĕlângor, and Langat.

In Lukut too there is a prospect of better days, and though it may not for years, perhaps never, reach its former prosperity, the work of improvement has begun, and it only wants time, and the absence of internal dissension to regain much of its old wealth and importance, and this seems the more likely as it is proposed to make a road* from Sungei Ujong to Lukut, along which the whole traffic of the former place would be carried, and thus Lukut, in addition to her own resources, would become the port of Sungei Ujong.

At Sungei Raya between Cape Rachado and the Linggi river there are large pepper and gambier plantations owned by Malacca Chinese, and these will doubtless be greatly increased when other Chinese in Malacca see that the present peace appears likely to be a lasting one.†

In answer to Tunku Dia Udin's request, a Resident British Officer was sent to him by the Straits Government in January of this year, and it is hoped such a country as Sĕlângor, drained by such rivers as the Bernam, Klang, Sĕlângor, and Langat, under its new administration, may grow into a state worthy of its great natural resources.

---

*This proposal was abandoned in 1875, and a road commenced, which is now open, to connect Sungei Ujong with Permâtang Pasir on the Linggi river. The Sungei Ujong Government preferred this route, as passing wholly through Sungei Ujong territory. (1880.)

†A Singapore Chinaman has since opened considerable pepper and gambier plantations at Sungei Raya, and they appear likely to prove a success.

As already stated, the constant border fights between Sungei Ujong and Rambau, which in 1873 and 1874 rather increased than diminished, had rendered the Linggi river (the highway to Sungei Ujong and parts of Rambau) all but impassable, until, after repeated complaints from British subjects of the blackmailing and robbery which was going on in that river, the Rambau people erected stockades at a place called Bukit Tiga, about ten miles from the mouth of the Linggi, and literally put a stop to all traffic.

This occurred in April, 1874, and Governor Sir Andrew Clarke, finding remonstrance of no avail, went in person to Sempang on the Linggi river where he met the Datu Klana of Sungei Ujong, and after a conference with him the stockades at Bukit Tiga were destroyed by the Klana's people with the assistance of several boats' crews from H.M.S. *Charybdis* and *Avon*. The Linggi river was thus re-opened for trade, and before Sir Andrew Clarke left it boats containing $5,000 worth of tin went down it from Sungei Ujong, having been unable until then to get past the stockades.

Syed Ahman, the Klana of Sungei Ujong, had immediately before this action on the Linggi assured the Government of his desire to protect legitimate trade, to put down freebooting and river piracy, and to harbour no criminals or enemies of those in alliance with the British Government. To this effect also he had signed (in April, 1874) an Agreement, and as there appeared to be no reason to doubt his sincerity a quantity of arms ordered by him from England, and which, owing to the disturbed state of Sungei Ujong and Rambau, had hitherto been detained, were now handed over to him.

After this affair at Bukit Tiga nothing of any importance occurred in Sungei Ujong till August, 1874, when the Klana, acting in concert with the Sultan of Sĕlângor and his Viceroy Tunku

Dia Udin, assisted in the search for the Labu pirates and the outlawed Rajas Mahdi and Mahmud. This expedition, as has been shewn, proved unsuccessful as far as securing any of the pirates went, but on its return the Klana, in reporting to the Government the steps he had taken, complained that the Bandar of Sungei Ujong would not assist him nor obey him, and that it was even stated in Sungei Ujong that he, the Bandar, was sheltering Raja Mahmud. The Klana asked at the same time that his boundaries with Sĕlângor and Rambau might be settled, and that a British Officer might be sent to Sungei Ujong as Resident and offered to pay all his expenses.

Between August and October the Klana wrote several letters complaining of the Bandar, that he had refused to sign the Agreement made at Singapore in April, that he constantly threatened to attack and murder him, that he would not recognise the Klana's authority, and that, in spite of denials, he felt convinced the Bandar was harbouring Raja Mahmud.

In reply to one of these letters, which stated that disturbances were imminent in Sungei Ujong, an Officer of Government and a guard of Police were sent to re-assure the Klana and the traders, and to prevent by their presence any disturbance, and a letter was also sent to the Bandar inviting him to Singapore, in the hope of making an arrangement between him and the Klana.

The Bandar, though several times invited to meet both Sir Andrew Clarke and previous Governors, had hitherto invariably avoided doing so under some pretence or other, nor did this occasion prove an exception to the rule.

He pleaded illness, the approaching "Bulan Puasa" or "Fasting Month," and above all that he did not wish to go to Singapore, had nothing to do there, and did not see what was to be gained by going, whilst he at the same time denied flatly that he was harbouring Raja Mahmud, or even knew of his whereabouts, and accused the Klana of acting very improperly, alleging that they, the Klana and Bandar, were of equal power, and that the Klana was assuming a position which did not belong to him.

The Bandar, however, whilst he denied most emphatically that he had the slightest intention of attacking the Klana, agreed to write a letter to the Government promising that he would take no offensive step until he had received further letters from Singapore. Before this letter was furnished, however, the Klana marched a party of men down to a village of the Bandar's, and took it. No lives were lost, and no property destroyed on this occasion. The Bandar then hastened to give the required letter to the Government Officer who took it at once to Singapore, the Klana's people returning at the same time from the Bandar's village.

Before an answer could be sent the Klana wrote to Malacca that the Bandar in breach of faith was making preparation for an attack upon him, erecting stockades, getting gunpowder, &c., from Malacca, and that he heard MAHMUD was with him. Accordingly a letter was sent by the same Officer to the Bandar, calling upon him to give up MAHMUD, to sign the Agreement, and charging him with trifling with the Government, and also with breaking faith.

To this the Bandar had no satisfactory reply to give, he still denied all knowledge of Raja MAHMUD, but still refused to do anything to bring about an understanding between himself and the Klana, and gave out generally that he could not understand by what right the British Government interfered in the affairs of his country, that for his part he was very well contented with things as they were, and he did not intend to alter them.

The Klana now lost patience, and looking on the Bandar in the light of a rebellious subject and thinking he had sufficient force to bring him to reason, he determined to do so.

The result proved how greatly he had miscalculated his strength.

The Klana attacked and took Rasa, the Bandar's principal village, but advancing on Kapayang the Bandar's own place he was met by a force of the Bandar's people under Raja MAHMUD, and his mere name caused such a panic, that the Klana and his five-hundred followers fled like one man, leaving a small party of Straits

Police with their European Corporal and the Officer who had come as the messenger of Government to stand a severe fire for nearly two hours. The Klana's five hundred followers did not return, and Raja MAHMUD taking the offensive, retook Rasa and advanced on the Klana's own place, Ampangan.

The safety of their Officer being now threatened, the Straits Government sent a small body of troops to Sungei Ujong to protect him and assist the Klana. These troops were in turn fired on by the Bandar's people under Raja MAHMUD, who after half-an-hour's engagement deserted their position and fled in great disorder. After the arrival of the troops in Sungei Ujong, at the request of Agents from the Bandar, negotiations were twice opened to settle the matter without fighting, but the first time they failed through misrepresentations on the part of the Agent, and the second time it was too late.

The Bandar and Raja MAHMUD fled from Sungei Ujong with all their people, the Bandar to the Labu river, a small stream in the heart of a dense jungle, whilst MAHMUD following the sea coast took refuge with his father at Sungei Jelutong, a plantation also in the midst of jungle near Bukit Jugra and most difficult of access.

I was then at Langat, and had been instructed to, if possible, secure the Bandar and MAHMUD, should they make towards Langat, provided they would give themselves up on the sole condition that their lives were not threatened. After some negociation, both the Bandar and Raja MAHMUD accepted these terms, and, as has been already related, were taken to Singapore, where they agreed to remain for at least a year.

Considering the disturbed state of Sungei Ujong and the large number of Chinese miners there, it was thought advisable to have a small party of European troops there with an English Resident.

There can now be no fear of any one, either from Sungei Ujong or Rambau, attempting to stop the trade on the Linggi river, and the Chinese, who in Sungei Ujong as in Larut are the real sinews and wealth-producing power of the country, are as pleased as they are amazed at finding disputes between them and Malays settled with impartiality, whilst their lives and property are comparatively safe, and they are not even subjected to the well-known extortion called "squeezing."

Thus there is reason to believe that the coast from Penang to Malacca, and the rivers which drain this side of the Peninsula are at last tolerably safe and free from robbers; and though it may be expected that there will still be occasional attempts at piracy on the coast and in these rivers, and highway robberies on land, yet it is far from probable that any combined or successful attempt can be made either on land or water such as reduced this portion of the Peninsula to the lamentable state it was in before and up to 1874, and which caused the loss of so many lives and so much property to British subjects who were unfortunate or ill-advised enough to venture within reach of the lawless desperadoes who then made piracy and murder their pastime.

Rambau, now no longer able to prosecute its old feud with Sungei Ujong, or to levy blackmail on the Linggi river, has subsided into a state of peaceful inaction; but though the present Datu of Rambau, HAJI SAHIL, appears anxious to preserve good relations with the Straits Government and to divert the energies of his people from their old pursuits into legitimate and profitable channels, yet he finds he has set himself a sufficiently hard task.

Rambau is one of the most populous of the Western States, as far as Malays are concerned, being said to contain 10,000 inhabitants, all Malays; but the country, strange to say, is one of the poorest in the Peninsula, rice and fruit being its only products. Tin there is in Rambau, but there is no navigable stream near it, and the cost of carriage almost precludes the working of it. The Rambaunese say they have tried to grow pepper, coffee, and tobacco, but without success. The only revenue the Datu receives is from fines; this might be increased by a percentage on rice and by a poll-tax, but Rambau will in all probability never be a rich country.

And this is one difficulty the Datu has to contend against, namely, that though he may be anxious to improve his country by public works, roads, bridges, &c., he has no means at his disposal for doing so, whilst a greater difficulty still is found in the population which contains many disorderly elements.

Escaped criminals from the Straits, aspiring but disappointed Rajas and Chiefs from neighbouring States, malcontents, and runaway slaves, these have for years found a refuge in Rambau.

For a Malay, whose very name might imply indolence, it is not easy, even though he personally may desire to do what is right, to impress such subjects as these with the advantage and advisability of following his lead in a course so much at variance with all their own lives.

And the case of Rambau is also in a minor degree that of the other small States around Malacca.

In Johôl the Datu is a man who does almost anything any one advises him, is reputed to sell his chop (seal) for a dollar, and is such a confirmed opium-smoker that he has little thought or care of his duties as a ruler.

Jelabu is hardly in a flourishing or satisfactory state. Only two or three months ago four Sumatra Malays, having been invited to trade in Jelabu were there attacked and three of them murdered by highwaymen. No enquiry being made, or steps taken to arrest the murderers, ten fellow-countrymen of the murdered men went to Jelabu to ask what was the custom in such cases there. They were told there was no custom, and were threatened with detention, hearing which nearly a thousand Sumatra men from Ulu Langat, Sungei Ujong and other States went to Jelabu to demand satisfaction, and with this show of force they managed to obtain redress.

Sri Menanti is at present without a Chief, as amongst numerous claimants those whose privilege it is to make a selection cannot make up their minds who has the best title. Sri Menanti has thus been without a recognised head for years.

As was stated before, these small States were once under Johor, and a proposition has now been made to unite them and put them again under Sultan ALI ISKANDER SHAH, the direct descendant of the Sultans of Johor. It is said Sultan Ali is willing to accept this trust, but the Chiefs of the States, as was to be expected, shew considerable difference of opinion as to whom they would prefer for their Sultan, whilst there are two claimants for this post, one Tunku Antah, son of Raja Radin, and the other Tunku Ahmed Tunggal, son of Tunku Imam, both descended from the Menangkâbau Rajas, who once were Sultans of these States. Of these two, Tunku Antah is the favourite, being of Royal blood both on his father's and mother's side.

No doubt it would be a very good thing to unite these countries in one, under one responsible head—a good thing for the States, as it would put an end to their jealousies of and strifes with each other, and a good thing for the Straits Government, as there would then be but one Chief to refer to, who could be made responsible for his people.

The States too look upon this proposal with favour as a return to their old customs, and the only thing is to see that the best man is elected to be their Sultan.

It is possible that the States would accept the candidate who was recommended by this Government, provided an Officer were sent to canvass them, and in that case it only remains for the Government to consider whether Sultan Ali or Tunku Antah has the best claim, and which is the most capable of worthily filling this position should it devolve upon him.

A most important part of this proposal is that a Resident British Officer should be appointed to advise and assist the Sultan in carrying out the scheme. In this case the expenses of the Resident and his establishment would probably fall on the Straits Government as the only one of these districts which possesses a large revenue—Sungei Ujong—has in a manner been separated from the rest and has interests and a Resident of its own.

We now come to Johor, about which there is little to be said, except in praise of the enlightened administration of its present ruler, for though Johor has not yet been found to possess those rich mineral resources which nature has conferred so lavishly on other States, still by the Maharaja's exertions, his just rule, and his careful preservation of life and property, his country has attained a foremost position amongst the Native States of the Peninsula.

In settling the Native States near Malacca, a considerable benefit would be conferred on Johor, which, like Malacca, has been subject to constant raids from lawless bands who invariably found a safe refuge from pursuit in one or other of these Provinces.

Of Pahang we know little, but since the accession of the present Bĕndahâra, there have been no disturbances there of any importance. In spite, however, of Pahang's rich deposits of gold and tin, its large population (about 60,000) and its almost total freedom from taxation, it does not advance in prosperity or importance, nor do many Chinese appear to have been induced to settle there. Much might be done in Pahang, if there were there an energetic Chief, or an able adviser who held his confidence.

Pahang is not dependent on foreign imports, for, besides the richness of its mineral deposits, it produces enough rice to feed the whole population, whilst it has skilled weavers who make quantities of the silk "sârongs" which often form the only dress of the Malays.

Between Pahang and Johor, however, there is anything but good feeling, and until their boundary is clearly defined this does not appear likely to be altered.

In 1855 the Bĕndahâra of Pahang was KUN ALI SEWARAJA, and he had two sons—CHE WAN INDUT and CHE WAN AHMED,—the former of whom succeeded his father. CHE WAN INDUT had a son named CHE WAN LONG, and the father during his lifetime appears to have abdicated in favour of the son. WAN AHMED claimed certain territories in Pahang, as left to him by his father for his inheritance as the younger son, but his elder brother denied the claim, and this gave rise to a struggle between CHE WAN INDUT and CHE WAN LONG on the one side, and CHE WAN AHMED on the other; CHE WAN LONG's sister having been married to ABUBAKER, (the then Temĕnggong of Johor's son, the present Maharaja of Johor) his sympathies and those of the late Temĕnggong were with the father and son.

In the midst of the struggle, which lasted long and created considerable feeling in the Straits Settlements, Che Wan Indut and Che Wan Long died, and Che Wan Ahmed became Bĕndahâra, and continues to hold that office now.

The boundary question had been for some years a subject of quarrel between Johor and Pahang, but during the reigns of Che Wan Indut and his son they had come to an Agreement (in 1860 and again in 1862) with Johor on this point. On the accession of Che Wan Ahmed he refused to abide by this Agreement, and the dispute being referred to the arbitration of the Governor of the Straits Settlements, was then, in 1867, by him fixed as the Indau river, the right bank to Johor, the left to Pahang, and seawards, from the centre of the river Indau to the southern extreme of Pulau Raban, and thence due East along the North parallel of latitude 2° 39′ 20″, to Pahang the islands lying to the North, to Johor those lying to the southward of that line.

This settlement did not entirely put an end to all differences, and there is reason to believe that these neighbours regard each other with the same bitterness now that they did formerly, whilst they both profess to think themselves wronged by the settlement of the Indau boundary.

Though there has been no open rupture between them, probably as has been said, owing to the close connection of the Maharaja with the Straits Government, there have been constant alarms and small reprisals on the Indau river, not unfrequently resulting in the death of one or more of the inhabitants of either bank.

For the sake of both Johor and Pahang, and to prevent the possibility of their mutual dislike finding vent in a war which would be disastrous not only to them but to numbers of British subjects, and perhaps in a small measure, to the trade of Singapore, it is very advisable that something should be done to bring about a satisfactory arrangement between the Bĕndahâra and the Maharaja, and this can only be done by the British Government, from whom alone they would brook interference.

It is said that the Bĕndahâra, whilst unwilling to yield a yard of territory to Johor, is anxious to make over his claim (a considerable disputed district) to the Straits Settlements, hoping thereby to have the British Government for a neighbour with whom his people would not attempt to quarrel. However this may be, it would seem a question of no small importance to settle, as at present, absurd as it may seem, the Bĕndahâra is not confident in his own mind that if he went to Singapore the grievances of Johor might not be vented on his own person.

Apart from the boundary question between Johor and Pahang, it appears very advisable that the Straits Government should cultivate more intimate relations with Pahang, owing to the fact that Jelabu, almost the whole of the Ulu Sĕlângor, and a considerable portion of Pêrak, march with that State on their inland boundaries.

If the Bĕndahâra of Pahang, either from pique or interested motives, should be induced to give refuge to any discontented Chiefs and allow them to make Ulu Pahang a base of operations, they could commit endless depredations in Sĕlângor and Pêrak, and retire again into Pahang with but the smallest chance of being taken.

From the foregoing memoranda some idea may be gained of the effects thus far of the policy instituted at Pulo Pengkor by Sir ANDREW CLARKE in January, 1874.

It is possible that it must shortly become a matter for the serious consideration of Government, how long this policy can be carried on, at least in Pêrak, without some advance upon it.

ABDULLAH's impracticability and proved incapacity, his return with easy circumstances to his former evil habits and his consequent increasing unpopularity with both Rajas and Ryots, combined with the continued opposition of the Ulu Chiefs, and the difficulty of satisfactorily arranging the Larut debts, the enquiry into which has shewn how utterly unfit the Mĕntri is to hold his high position in that country, all force upon the Government the careful re-consideration of Pĕrak affairs, with a view not so much to the settlement of any momentary or passing difficulty, as to the future satisfactory administration of Pĕrak, and the permanent well-being of its people, not forgetting the position of the other States of the Peninsula, nor how they may be ultimately affected by the carrying out of a more advanced policy in one of the largest and oldest of the States.

One other point may be noticed; in thus altering the character of our relations with the Western States of the Peninsula, it would be well not to lose sight of the Eastern States.

Though nominally under the protection of Siam, we have hitherto preserved a connection of friendly interest in Trĕnggânu, Kelantan and Petâni, and now that Straits enterprise has reached the furthest of these States, there are many reasons for at least keeping up that interchange of civilities which it would be unwise to neglect.

Except for a visit to Pahang last year, no Officer of Government has been to the East Coast since July, 1872, and if only to give these Rajas a knowledge of the more intimate relations and deeper interest of the British Government in their Western neighbours it would seem judicious to revive and foster our friendship with the Eastern States.

FRANK A. SWETTENHAM.

1*st June*, 1875.

THE RUINS OF BORO BUDUR IN JAVA

BY

THE VEN. ARCHDEACON HOSE.

(Read at a Meeting of the Society held on the 14th September, 1880.)

The following letter was received by the Honorary Secretary of the Society in May, 1880:—

"LA HAYE, *le 3 Avril, 1880.*

"Il y a quelques années le Gouvernement Neêrlandais entreprit la publication de dessins et d'un texte descriptif des ruines dites 'Bôrô-Boudour' dans l'ile de Java.

"Désirant faire connaître cet ouvrage aux sociétés scientifiques étrangères, le Gouvernement du Roi se plait à en offrir un exemplaire à la Société Asiatique.

"Il est persuadé que de cette façon le but scientifique qu'on s'était proposé par la publication, sera atteint.

"Le Ministre des Colonies,

"W. VAN GOLTSTEIN.

"À la Société Asiatique (Straits Branch)
à Singapore."

The letter was accompanied by the very valuable gift mentioned in it, viz., a set of three hundred and ninety-three designs illustrating the ruins of the temple of Boro Budur in Java, with a descriptive text in Dutch by Dr. C. LEEMANS, Director of the Museum of Public Antiquities at Leyden, and a translation of this work into French by M. A. G. van Hamel. The designs were produced at the expense of the Dutch Government, and under the direction of M. F. C. Wilsen. Dr. Leemans' description is founded chiefly on the MSS. and printed works of M. Wilsen and M. J. F. G. Brumund. It has seemed right to the Council that this generous gift should be introduced to the Society with some account of the great work which the Netherlands-India Government has undertaken in the interests of science and art, and of the noble relic of antiquity, upon the description of which so much learning and labour and money has been expended.

It is a most interesting fact for a Society established in Singapore and meeting in a building which bears the name of the illustrious founder of this Settlement that the remains of the noble building which is described in these plates were first brought to the knowledge of Europeans by Sir Stamford Raffles. The discovery is thus described by Dr. Leemans, the author, or perhaps we should rather say the editor, of the descriptive text which accompanies the plates:—

"When Lieutenant-Governor Sir S. Raffles was at Samarang in January, 1814, he learned that in Kedu, in the immediate neighbourhood of the hamlet of Bumi Segoro, there were on a hill, or partly hidden by a hill, the extensive ruins of a very ancient Hindu temple. Sir Stamford was deeply impressed with the idea that an examination and an accurate study of these ruins would be of very great scientific interest. Possibly he flattered himself with the hope of discovering in this place objects of art not less precious than those which, nine years before, had been found in the neighbouring territory of Prambanan, and of which the Dutch Government had procured a description and some drawings. Whatever were his expectations, the fact is that Sir Stamford directed Mr. Cornelius, a Lieutenant of Engineers, to carefully examine these ruins, which the natives called Boro Budur, to measure their dimensions, to make plans and exact drawings of them, and to write a clear and detailed description of the whole."

It was no easy task that Mr. Cornelius had to undertake. So utterly had the ancient shrine been neglected, that it was covered with a dense jungle. More than two hundred workmen were employed for forty-five days in cutting down the trees, burning the underwood and carrying away the earth under which the ruins were buried. When this preliminary operation was completed, a spectacle appeared which must have seemed to the Lieutenant of Engineers a reward worth all his labour.

This is Sir Stamford Raffles' description of what came to light. ("History of Java," Vol. II, 31, Ed. 1830.)

"In the district of Boro in the province of Kedu and near to the confluence of the rivers Elo and Praga, crowning a small hill stands the temple of Boro Bodo, supposed by some to have been built in the sixth, and by others in the tenth century of the Javan era. It is a square stone building, consisting of seven ranges of walls, each range decreasing as you ascend, till the building terminates in a kind of dome. It occupies the whole of the upper part of a conical hill, which appears to have been cut away so as to receive the walls, and to accommodate itself to the figure of the whole structure. At the centre, resting on the very apex of the hill, is the dome before mentioned, of about fifty feet diameter, and in its present ruinous state, the upper part having fallen in, only about twenty feet high. This is surrounded by a triple circle of towers, in number seventy-two, each occupied by an image looking outwards, and all connected by a stone casing of the hill which externally has the appearance of a roof. Descending from thence, you pass on each side of the building by steps through five handsome gateways, conducting to five successive terraces, which surround the hill on every side. The walls which support these terraces are covered with the richest sculpture on both sides, but more particularly on the side which forms an interior wall to the terrace below, and are raised so as to form a parapet on the other side. In the exterior of these parapets, at equal distances, are niches, each containing a naked figure sitting cross-legged, and considerably larger than life; the total number of which is not far short of four hundred. Above each niche is a little spire, another above each of the sides of the niche, and another upon the parapet between the sides of the neighbouring niches. The design is regular; the architectural and sculptural ornaments are profuse. The bas-reliefs represent a variety of scenes, apparently mythological, and are executed with considerable taste and skill. The whole area occupied by this noble building is about six hundred and twenty feet either way. The exterior line of the ground plan, though apparently a perfect square when viewed at a distance, is not exactly of that form, as the centre of each face, to a considerable extent, projects many feet, and so as to cover as much ground as the conical shape of the hill will admit: the same form is observed in each of the terraces. The whole has the appearance of one solid building, and is about a hundred feet high, independently of the central spire of about twenty feet which has fallen in. The interior consists almost entirely of the hill itself."

The more careful examination of the building, which has been made since Sir STAMFORD RAFFLES wrote this, shews that his description is not absolutely correct in all points, but it is sufficiently so to give a good idea of the whole.

It was, as we have seen, part of Raffles' original purpose to cause plans and drawings of the building to be made, and he says in a note to the passage just quoted:—"Drawings of the present and former state of this edifice and illustrative of the sculptural ornaments by which it is distinguished have been made and have been long in the hands of the engraver."

But not many of these seem to have appeared. Dr. LEEMANS suggests that possibly they may have remained amongst papers that Sir STAMFORD left behind him at his death. A few were printed, and reproduced in various publications; Possibly the frontispiece to the second volume of CRAWFURD's "History of the Indian Archipelago" comes from this source. Afterwards, from time to time, drawings of various parts of the building and of objects in the building appeared. But after Sir STAMFORD RAFFLES left Java in 1815, until the year 1844, no serious attempt was made to produce a complete series of drawings.

There had, meanwhile, been many proposals, some of them countenanced by the Netherlands-India Government, to have Boro Budur thoroughly measured, described and illustrated. But the difficulties in the way of accomplishing the task seemed again and again insurmountable.

At last, in 1844 the idea was entertained of making use of photography to obtain correct views of the building, and in July, 1845, a German artist named SHAEFER, who was employed by the

Government, actually took fifty-eight views on glass plates, which were eventually sent to Holland. But it was found that, while the cost of this method would be enormous, the results would be unsatisfactory, and the scheme was abandoned.

It was under the auspices of M. Rochussen, Governor-General of the Netherlands-India, that the long meditated design of making accurate plans and drawings was at length undertaken. On the 16th November, 1847, the Secretary-General wrote to the *Directeur du Genie* requesting him to instruct one of the draughtsmen of his corps, by way of experiment, to make sketches of some of the bas-reliefs of Boro Budur. The person selected for this duty was M. F. C. Wilsen, at that time third draughtsman of Engineers. The choice was evidently a singularly happy one. M. Wilsen was rather an artist than a draughtsman, and, besides this essential qualification, was an orientalist of no small calibre. M. Schonberg Mulder a young officer of the corps of Engineers, was associated with him in the work, but his share in it was a subordinate one and receives less praise from Dr. Leemans than that of his distinguished fellow-labourer. Five years were occupied in making the drawings and plans, which were finished in 1853.

It was at first proposed that the designs should be lithographed in Java by the department of Engineering under the direction of the Batavian Society, and some plates were executed in this manner. But it was found necessary at last to have the designs sent to Holland to be lithographed there. They were put into the hands of M. Mieling, of the Hague, in 1856, and the Royal Netherlands Institute for promoting the knowledge of the Languages, Countries, and Peoples of India was invited to superintend the work. The Institute accepted the invitation, and as it was desirable that one of the members should be intrusted with the business, Dr. Leemans, who had made antiquities his special study, was selected, and it was thus that his connection with this important business began.

Dr. Leemans relates at great length the difficulties he had to encounter, caused chiefly by the mistakes and the dilatoriness of M. Mieling, the lithographer. His trials in this matter were so great that in 1867 he asked and obtained permission to put the designs which were not yet lithographed into the hands of another publisher, M. E. J. Brill, of Leyden, who successfully completed the whole series of 393 plates in 1871, just 18 years after M. Wilsen's drawings had been begun, and more than half a century after the idea had first occurred to Sir Stamford Raffles.

While the work of preparing these plates for publication was going on, the question of producing an explanatory text was under the careful consideration, both of the Dutch Government and of the Institute, whose advice on this subject had been solicited. There was a considerable amount of material for such a text already existing. M. Wilsen himself had contributed a very valuable paper entitled "Boro Budur explained in relation to Brahmanism and Buddhism," which he had placed at the disposal of the Dutch Government for this purpose; and M. J. F. G. Brumund, a member of the Committee of the Batavian Society, had made himself a reputation by writing on the same subject. There were also other papers published in various scientific periodicals, and notices in larger works such as those of Raffles and Crawfurd. The Dutch Government held the opinion, with which the Institute agreed, that it was of importance that all these materials should be compared and used by one Editor in the preparation of a text descriptive of the plates, and wished Dr. Leemans to undertake this as well as superintending the issue of the plates themselves. Some difficulty was raised by Mr. Brumund, who thought, and apparently with some reason, that he had been distinctly commissioned by Government to perform this part of the whole scheme. His objections were overruled, and the book was finally written by Dr. Leemans, who, however, incorporated into his work the previous production of M.M. Wilsen and Brumund with such modifications as seemed necessary. The text thus composed was published in Dutch, with a French translation, in 1874. It consists of five parts. 1st—A general description of Boro Budur. 2nd—A description of the bas-reliefs in the different galleries. 3rd—An essay on the character and purpose of Boro Budur founded on a comparison between this building and other sacred edifices on the continent of Asia and in Java. 4th—A discussion upon the date, and the circumstances of the foundation and the decay of Boro Budur in relation to the ancient history of Java; and 5th—An essay upon Boro Budur from the artistic point of view. The whole forms a very learned and yet a very readable book, and gives an exhaustive account of all that can be known with certainty of the extinct civilization of pre-Mohammedan Java.

There has been a great difference of opinion, among those who have investigated the subject, as to both the date of the sacred edifice of Boro Budur and its religious character. CRAWFURD was disposed to fix its date as late as 1344 A.D., while Dr. LEEMANS considers that the 9th or even the 8th century of our era is more probable. The religious character of the building, and indeed the whole question of the nature of the religion professed by the Javanese before their conversion to Mahommedanism, has been much disputed. CRAWFURD originally considered that the religion of Java was a Sivaistic form of Brahmanism much modified by a reforming Buddhism. (See "History of the Indian Archipelago," Book VI., Chap. I.) But in his "Dictionary of the Indian Islands," which was published thirty years after the History, and contained his more matured opinions, he says that he had then come to the conclusion that the ancient religion of the country was really the worship of Jain, and that his friend Colonel COLIN MACKENZIE, who was well acquainted with the temples of Jain in southern India, had held the same opinion so long ago as 1811.

The Javanese themselves, though the name of Buddha does not appear in any of their writings, say that their religion before their conversion was "Agama Buddha" or Buda. But the local traditions seem to be singularly worthless. As an instance of this, I may quote a story which M. BRUMUND tells. The modern Javanese who live in the neighbourhood of Boro Budur when questioned as to their knowledge of the origin and purpose of the temple relate the following tradition:—

"A certain prince, of the name of DEWA KASUMA, son of a priest of importance, and a person of some considerable power among the princes of Java, had given grave offence to one of the members of his court. This latter being of an unforgiving disposition, and devoured by rancour, thought of nothing else but how he might revenge himself and inflict upon the prince the most cruel blow he could imagine. The prince had an only child, a little daughter of two years old, the joy and happiness of his life. The disaffected courtier resolved to kidnap this child, and succeeded in executing his dastardly purpose. One day the little girl disappeared leaving not the least trace behind. The prince was utterly inconsolable, and wandered over the country for several years seeking his lost child everywhere, but in vain. Twelve years had passed since the fatal day, and the prince was still mourning his little girl, when one day he met a young woman of singular beauty. It was his daughter, but failing to recognise her, he asked her in marriage, was wedded to her, and a child was born of this unnatural union.

"The offended courtier had now at last reached the moment at which he could satiate his vengeance. He hastened to seek an interview with DEWA KASUMA, recalled himself to the prince's recollection, and revealed to him the horrible secret. DEWA KASUMA was in despair, he felt himself guilty before the gods, and the priests declared that there was no pardon for such a crime, even though committed in ignorance. To expiate his offence he must allow himself to be shut up within four walls with the mother and child, and end his days in penitence and prayer.

"There remained, however, one alternative. The penalty would be remitted if in ten days he could construct *a Boro Budur*. The undertaking was immense, but he had numerous and powerful resources at his disposal. Hope revived in his heart, and he set to work without delay, employing all the artists and all the mechanics in his kingdom. The ten days came to an end, and Boro Budur was finished with all its images. But, alas, they counted the images (people count them still); one of the whole number which had been declared indispensable was wanting, and the building could not, therefore, be accounted finished. It was then impossible for the unhappy man to escape the doom that menaced him. In vain he poured out his soul in supplications ; the gods were inexorable ; their decree must be executed ; the prince and his wife and child were turned into stone ; and it is thus that posterity found them in the three images of Chandi Mĕndut in the neighbourhood."

It is said that this and similar stories which are to be met with are not even very ancient, but that traces of their comparatively recent date are easily discovered in the stories themselves. The savants who have made the most careful inquiry are convinced that there are no remains of any historical remembrance whatever among the Javanese of the origin and purpose of Boro Budur.

The written traditions, *Babads*, or genealogical chronicles, which exist, are of little more value. Mr. BRUMUND says of them "the Javanese like the other nations of India offer us fictions for history and the efforts of their ill-regulated imagination for facts." There is, in truth, an almost total absence of trustworthy information upon the subject. And it is to internal evidence we must go, to the testimony of the building itself, its form and its decoration, in order to obtain the light we need respecting the religion of which it was the expression, and the purpose it was intended to serve.

The original germinal idea of a Buddhist temple was a mound to contain a precious casket in which some relic of the Buddha was enclosed. After SAKYA-MOUNI was dead his body was burned, and the ashes of the Master were divided into eight parts, which were distributed among an equal number of the towns or persons who could make good their claim to possess such an inestimable treasure. But 150 years later ASOKA, King of the powerful Buddhist kingdom of Maghadu, caused seven of the eight receptacles to be opened and made a new division. The sacred relics were then deposited in 8,400 caskets, and each casket was buried in a species of mound called a Stupa or Tupa. The Tupa then became, in every place to which one of the caskets found its way, the nucleus of the Buddhist temple. Dr. LEEMANS shews that in every country in which the sacred edifices of the Buddhists are found this may be seen to be the case. The Tupa was much modified, and in many different ways, among the various nations who learned to venerate the Buddha and erect buildings to his honour, but the simple original idea is found everywhere in some form or another. The mound has been built of stone or brick, it has become in one case a pyramid, in another a cupola; the cupola has been exalted on a cylindrical base, it has been divided into terraces and variously decorated, but the mound which contains, or is supposed to contain, the reliquary is always represented.

The outward form then of Boro Budur, as described in the passage of Sir STAMFORD RAFFLES which I have read, and as depicted in the Plate No. I., * is entirely in accord with this ruling idea of Buddhist sacred architecture. The ornaments and images point to the same conclusion. There are no images of the Hindu deities throughout the building; or, if there are any of the figures in the bas-reliefs which must be considered as representing personages of Brahman mythology, they are merely taking a part in the action described by the sculpture and are never in any case receiving worship. On the other hand, the images of the Buddha are to be reckoned by hundreds—in the niches of the walls, at the salient points of the architecture, and in the latticed cupolas on the upper terraces. These images agree, to a remarkable extent, with those which are to be found in Buddhist temples elsewhere, and especially in those of Nepaul. The attitudes are the same, the expression is the same, the insignia of sainthood are the same.

---

* A photograph of this engraving is inserted at the beginning of this paper. I take this opportunity of stating that this and the other photographs of these engravings have been executed by the Government Photographer at Singapore under the direction of the Hon'ble Major McNAIR, R.A., C.M.G., Colonial Engineer, Straits Settlements.

In the difference that is found among the statues, and the figures of the Buddha in the bas-reliefs, the places that they occupy and the attributes that distinguish them M.M. Wilsen and Brumund have both found an allegorical signification. They see in them the symbols of the progressive ascent through the different degrees of saintliness to the state of supreme perfection—*Nirvâna*. It is impossible to enter upon the discussion of this question, which occupies many pages of Dr. Leemans' book. Plate No. VIII. represents the various forms and attitudes of the statues. M. Brumund thinks he has reason to believe that the manner in which the hands are held is confirmatory of the opinion, and brings much learning to bear upon this part of the subject.

There is another much vexed question. The latticed cupolas or Dagobs on the upper terraces have each its image, representing, as is supposed, the Buddha withdrawn from all contact with earthly things. But the grand cupola—the central Dagob—which crowns the whole building is empty. Is this by design? or is it simply that the work was not finished? M. Wilsen thinks it was by design, that the empty shrine signifies the Buddha become invisible, having lost his outward form—the Buddha in *Nirvâna.*

I have reserved till the last the argument in favour of the Buddhist theory of this edifice, which is at once the most telling and the most interesting. I mean the argument derived from the subjects of the bas-reliefs. We have already seen in the description of the whole building which I found it convenient to quote from Sir S. RAFFLES' "History of Java," that the five lower terraces or galleries of the edifice have an inner wall towards the hill, and an outer wall towards the plain; and that the surfaces of these walls are throughout sculptured in bas-relief. Each wall has two series of these sculptures—an upper and a lower. All that remain sufficiently well-preserved have been copied, and they are the subjects of 376 out of the 393 plates of the whole collection. They are all described, in less or greater detail, according to their importance, by Dr. LEEMANS, or rather by M. WILSEN edited by Dr. LEEMANS. I propose to draw attention now to one series only, and indeed to a very small selection from the subjects in that series. It is the upper line of sculptures on the inner wall of the second gallery. In this set of sculptures, M. WILSEN has found, or believes himself to have found, a pictorial representation of the life and deeds, partly historical and partly legendary, of SAKYA-MOUNI, the Buddha.

In order to do justice to M. WILSEN's discovery, or supposed discovery, it will be necessary, in the briefest possible manner, to recall to your recollection the main facts in the history of SAKYA-MOUNI as they have come down to us. The plates to which I shall make reference now have to do with his early years only, before *the great renunciation*, and a very few words will suffice to recall to mind those facts or legends which seem to be illustrated by the sculpture. I shall be guided partly by Dr. LEEMANS, who follows M. BARTHÉLEMY ST. HILAIRE, and partly by Mr. RHYS DAVIDS, formerly of the Ceylon Civil Service, who has published a very useful little book upon the subject, called "Buddhism, being a sketch of the life and teachings of Gautama the Buddha." It contains the substance—is in some respects indeed an expansion of his article on the same subject in the new edition of the Encyclopædia Britannica.

The founder of Buddhism was born in the beginning of the 5th century before Christ. His father, SUDDHODANA, was Raja of the tribe of Sakyas, living at his capital Kapila-vastu, on the banks of the Rohini, about 100 miles N. E. of Benares. SUDDHODANA was childless and seemed likely to continue so, when, to his great joy, his favourite wife MAYA gave him hopes of having a child to succeed him.

I am for the moment confining myself to the region of history, and shall leave the mythological accretions which gathered round the simple facts in later times to be mentioned afterwards.

In due time MAYA was going to her parents' house to be confined, but on the way, under some trees in the pleasant garden of Lumbini, her son, the future Buddha, was unexpectedly born. The mother and child were carried back to SUDDHODANA's palace, and there seven days afterwards MAYA died. The child received the name of SIDDHARTHA. This name became lost afterwards among the many titles of respect that were applied to him, but I follow the example of Dr. LEEMANS in using it of the child while still he remained in his father's house.

One story is told of his youth. When he had arrived at an age to be married, his father proposed to him as a bride his cousin GOPA or YASODHARA, but a complaint was made by the relations that the young man had entirely devoted himself to home pleasures, to the neglect of learning and of the manly exercises which were so necessary for the leader of his people. Piqued at this complaint, SIDDHARTHA is said to have challenged 500 of the young men of the Sakyas to contend with him in intellectual and athletic exercises, and that he easily proved his superiority in both.

In his twenty-ninth year a circumstance happened which took such a powerful effect upon a mind which was probably already keenly alive to the mysteries of sorrow and death that the current of his life was changed by it. Going out with numerous attendants to take the air in the garden of Lumbini he met a man broken down by age, and was so forcibly impressed with the thought that the pleasure and pride of youth are but a stage on the way to feebleness and decay that he returned to the house reflecting deeply upon what he had seen, and unable to prosecute his scheme of pleasure. On three successive days a similar encounter produced similar results. On the first he met a man in extreme sickness; on the second a corpse; and on the third a dignified hermit. The vanity of life troubled him so deeply, that a longing to leave his home and its short-lived comforts and to devote himself to meditation and self-denial took possession of him. He communicated his resolution to his father, who used every effort to dissuade him from such a step, and surrounded the house with guards to prevent his escape. But one night the young man, with the help of his charioteer CHANNA, managed to elude the guards, and leaving his home, his power, his wife, and his only child behind him, rode away to become a penniless and despised student, and a homeless wanderer.

SIDDHARTHA rode a long distance that night till he reached the bank of the Anoma river.. Then taking off his ornaments, he gave them to CHANNA to take back to Kapila-vastu. CHANNA asked to be allowed to stay with his Master, but SIDDHARTHA would not suffer him, and the faithful charioteer returned, while his Master cut off his long hair and exchanging clothes with a poor passer-by began his new life as an ascetic mendicant. This is a bare outline of the facts concerning the early life of the Buddha, which are probably historical.

The simple history in the course of years became encrusted with a mass of fable. It was said that the historical Buddha, SIDDHARTHA or SAKYA-MOUNI, had taught that he was only one of a series of five Buddhas who appear at intervals in the world and all teach the same truth. That of these five, three had already appeared, that he himself was the fourth, and that another would appear after him. It was taught that SAKYA-MOUNI was omniscient and sinless, that he descended of his own accord from the throne of the Buddhas in heaven into his mother's womb. After seven days of fasting, the holy MAYA dreamed that the future Buddha entered her side in the form of a superb white elephant. The wise men of the Sakyas interpreted the dream to mean that her child would be a Buddha, who would remove the veils of ignorance and sin, and make all the world glad by a sweet taste of the Ambrosia of Nirvâna. When the child was born, it took seven steps forward and exclaimed with a lion's voice "I am the Lord of the world"

I have taken these legends that grew up round the early history of the Buddha chiefly from the work of Mr. RHYS DAVIDS. They are among the subjects which M. WILSEN believes to be disclosed in the bas-reliefs, and that this is the case with some of them I think there is no doubt. We are now in a position to examine the plates.

Plate XVI. 1 represents, according to M. WILSEN, King

SUDDHODANA honoured as the future father of the Buddha by celestial beings in the air and various ranks and degrees of men on earth. There is possibly some connection between the two lions couchant on the capitals of the pilasters of the palace, and one of the names borne by the Buddha, *i.e.*, *Sakyasinga*—the lion of the tribe of Sakyas.

Plate XVII. 3. SUDDHODANA communicating the blessing that is about to be bestowed upon him, and which has been predicted in diverse manners to an assembly of persons, probably of the Shatriya caste.

Plate XIX. 7. The four Buddhas who have already appeared. The fifth (named MAITREYA), who is yet to come and restore the Buddhist doctrine, being unrepresented. The fourth, who was to become incarnate in the person of SAKYA-MOUNI or SIDDHARTHA, is leaving his celestial seat to descend to earth. Who the person who is floating in the air on the left and apparently bringing some intelligence may be is not clear.

Plate XXVII. 23. A symbolical picture. The Buddha, whom we saw quitting his throne in XIX. 7, is being brought to earth in a magnificent palace covered with all the insignia of earthly royalty, and supported, surrounded and followed by a host of heavenly beings.

Plate XXVIII. 25. The dream of MAYA. The elephant of which she dreamed is in the left hand corner. The Queen herself is sleeping, while her women are tending her gently, rubbing her arms and her eye and keeping the air stirring with a fan. (See photograph No. 4.)

Plate XXX. 29. MAYA returning from a visit to the temple and receiving the humble congratulations of her friends on the honour that is coming to her.

Plate XLI. 51. MAYA, no longer in a condition to receive the visitors who come to her with good wishes and gifts, is in a building by herself in the back of the palace, while a figure, which has become quite defaced, but probably representing SUDDHODANA, receives the visitors and their offerings in or on behalf of the Queen in a building in front of the one occupied by her.

Plate XLII. 53. MAYA, being near her time, is on her way to her parents' house, and is arriving in a chariot at the garden of

Lumbini, surrounded by guards and attendants.

Plate XLIII. 55. The Buddha is born. His mother, recovered from her pains, is exalted on a pedestal, resting her left hand on the arm of one of her women, and holding a flower in her right hand. The new-born child, shewing his divinity by his exemption from the weakness of infancy, is standing up, receiving the homage of those about him, while a shower of celestial flowers descends upon him. Possibly the picture is intended to represent him taking the seven steps of the legend. (See Photograph No. 5.)

Plate XLV. 59. The widowed SUDDHODANA sitting with SIDDHARTHA upon his knee, and attended by the women of the palace.

Plate XLIX. 67. This plate is interesting, because it represents one of the bas-reliefs which CRAWFURD has given in the "History of the Indian Archipelago," and he interprets it in a different manner from M. WILSEN. CRAWFURD sees in it SIVA in his car, and recognises in the projections from the head of the central figure (which in WILSEN's plate is almost obliterated) the crescent of SIVA. WILSEN considers that the sculpture represents the young SIDDHARTHA in a chariot with his father and others, and sees in the projections from the head, the ends of the peculiar head-dress which is worn by the child in some others of the sculptures.

Plate L. 69. The young SIDDHARTHA astonishing his royal father, a learned Brahmin and others (possibly the students in a school) by his early-developed intelligence.

Plate LIX. 87. The assembly of the young Sakyas challenged by the prince to a contest in scholarship and athletics. SIDDHARTHA illustrating the triumph of intellectual over moral force by taming an elephant.

Plate LXXI. 111. SIDDHARTHA seated in his chariot meeting the poor old man. The child with the aged pauper probably signifies that he is blind.

Plate LXXII. 113. SIDDHARTHA the next day meeting the sick man at the point of death.

Plate LXXIII. 115. SIDDHARTHA meeting with the dead man.

Plate LXXIV. 117. The fourth encounter. The hermit is in the attitude of a man who is demonstrating some problem. The charioteer CHANNA, whose memory is so carfully preserved in the legend, is talking with his Master.

Plate LXXVI. 121. SIDDHARTHA endeavouring to obtain his father's consent to his new scheme of life.

Plate LXXVIII. 125. Of this plate (of which a photograph is published with this paper) Dr. LEEMANS, or M. WILSEN, says: "SIDDHARTHA continues faithful to the resolution he has taken, and is insensible to the graces of the beautiful women of his household, the number of whom has been largely increased. It is probable that the artist wished to represent, in this in- stance also, an hour in the night, for some of the women are asleep, leaning one against another, or resting on pillows. The artist has known no better way of depicting the firmness of the resolution the prince has taken, and the steadiness with which he continues to resist all temptations, than by placing his hero on a raised throne, having the aureole behind his head, and in the peculiar attitude of a Buddha."

Here a reference to Bishop BIGANDET's "Legend of the Burmese Buddha" probably throws some additional light upon the artist's intention. I should explain that, in the Burmese version of the story, SIDDHARTHA goes by the name of Phralaong.*

"Phralaong had scarcely begun to recline on his couch when a crowd of young damsels, whose beauty equalled that of the daughters of the NATS, executed all sorts of dances to the sound of the most ravishing symphony, and displayed in all their movements the graceful forms of their elegant and well-shaped persons in order to make some impression upon his heart. But all was in vain, they were foiled in their repeated attempts. Phralaong fell into a deep sleep. The damsels, perceiving their disappointment, ceased their dances, laid aside their musical instruments, and soon following the example of Phralaong abandoned themselves to sleep.

"Phralaong awoke a little before midnight, and sat in a cross-legged position on his couch. Looking all around him, he saw the varied attitudes and uninviting appearance of the sleeping damsels. Some were snoring; others gnashing their teeth; others with opened mouths; others tossed heavily from side to side; some stretched one arm upwards and the other downwards; some, seized as it were with a frantic pang, suddenly coiled up their legs for a while, and with the same violent action pushed them down again. This unexpected exhibition made a strong impression upon Phralaong; his heart was set, if possible, freer from the ties of concupiscence, or rather was confirmed in his contempt for all worldly pleasures. It appeared to him that his magnificent apartment was filled with loathsome carcases. The seats of passions—those of Rupa, and those of Arupa, that is to say, of the whole world—seemed to his eyes like a house that is a prey to the devouring flames. At the same time his ardent desires for the profession of Rahan" (an ascetic life) "were increasing with an uncontrollable energy. 'On this day, at this very moment,' said he with unshaken firmness, 'I will retire into a solitary place.'"

---

* *Vide* Journal of the Indian Archipelago, Vol. VI., page 509. I have somewhat abridged the passage.

I think everybody who examines the engraving carefully will admit that it is this particular incident in the history of the young prince which the artist intended to pourtray.

Plate LXXIX. SIDDHARTHA still in the palace, but about to escape on the horse that is standing ready, and resisting the entreaties of CHANNA, his charioteer, who tries to persuade him to change his resolution.

Plate LXXX. 129. The escape.

Plate LXXXI. 131. The end of the night-ride.

Plate LXXXII. 133. SIDDHARTHA taking off his ornaments and giving them to CHANNA to carry back to Kapila-vastu and cutting off his long hair with his sword. (See photograph.)

If we accept M. WILSEN's theory, we shall have to get over some difficulties. The selected plates may be fairly interpreted in the way suggested. But they are only a few among the great many to which the legend, as it is known, supplies no interpretation; and one cannot help being surprised to find that the lower line of sculptures has no relation, so far as has been ascertained, to the upper line. As they are represented in the plates they appear to be parts of the same work, but no connecting thread between the two series has yet been discovered.

However, much might probably yet be learned by careful study, both of the plates and of the various forms of the Buddhistic legend. And I think it most likely that such study will tend to support M. WILSEN's opinion. Certainly one rises, from a first perusal of the book, convinced that Boro Budur is what

Dr. LEEMANS and those whose works he has utilised believe it to be—a monument of the religion of Buddha, and one of the most remarkable monuments of that religion that exist in the world.

M. BRUMUMD, who has exhausted all the sources of information, is of the opinion that the Buddhist religion and indeed a great Buddhist empire was established in the centre of Java and that its golden age may be placed in the eighth or ninth century of the Christian era. It was no doubt surrounded by other States professing Sivaistic Brahmanism; and there is evidence that the Sivaism of the coast borrowed something from Buddhism, and that, on the other hand, the Buddhism of the centre had some Sivaistic elements mixed with it. But of the existence of a very pure Buddhism in the neighbourhood of Boro Budur, he considers there is no room for doubt. He conjectures that it was introduced into Java at a very early period, possibly soon after the third great Buddhist council which took place under Azoha B.C. 264—at which it was resolved that the doctrine of the Buddha should be propagated in foreign parts.

It is true that the Chinese traveller FA HIAN tells us that in the beginning of the fifth century after Christ there were many Brahmins in Java, but that the law of Buddha had no adherents there. But some doubt is thrown upon his evidence by the fact that his informants were Brahmins who were possibly anxious to conceal the truth, and who shewed their hostility to the religion of the Buddha by requesting the Captain of the ship in which they sailed to abandon FA HIAN, during a storm, upon the inhabited coast of an island which they sighted, as the probable cause of their danger, he being a heretic Buddhist.

There is reason to believe that Buddhism was decaying during the period of the last great Hindu Empire in Java—that of Majapahit—and it disappeared finally when Islam triumphed over that last refuge of Hinduism in A.D. 1400. M. WILSEN indeed attributes the ruinous condition into which Boro Budur had fallen to injuries received by the building during the wars of religion between the supporters of the old and the new faith. He supposes the Buddhists driven by the victorious Moslems within the sanctuary of Boro Budur and pursued from gallery to gallery, not knowing how else to defend themselves, to have used as projectiles the architectural ornaments which they could easily remove or break off; and he thus accounts for the fact that an immense number of these ornaments, which are wanting in their proper places, are found strewing the ground all around the building. "The Buddhists," says M. Wilsen, "overpowered and driven back, saw themselves surrounded and threatened with destruction in the neighbourhood of Boro Budur. The monument is transformed into a fortress. But nothing stays the Moslems—neither the sanctity of the place nor the despair of its defenders. The air resounds with their fanatical war-cry of "Allah," and the turbaned zealots advance to the assault of Boro Budur. The Buddhists at bay lay their hands upon the antefixes on the cornices, the bells, and other ornaments; they tear them down and hurl them upon the assailants. But it is in vain; the Moslems mount one gallery after another. The dead bodies of the Buddhists lie on one another in heaps, the last of the defenders fall on the circular terraces, and the crescent planted on the summit of Boro Budur looks down in triumph upon all the country round, and seems to utter a sarcastic defiance of the Buddhas."

M. Brumund, on the contrary, thinks there is no sufficient historical support of the truth of this picture. He doubts whether there were wars of religion of this violent character in Java, and considers that there would be more evident marks of them in the defacement of the statues if this had been the case. He attributes the destruction of the temple or monument of Boro Budur to the natural results of the neglect into which it fell after the triumph of Islam, and to the powers of nature—the earthquakes, the luxuriant growth of tropical vegetation, and the influence of the droughts and the rains in their turn.

Since the building has been discovered and cleared of the jungle and the earth in which it had been buried, the work of destruction has been continued by fresh agents. The natives have carried off some of the stones to build their own houses. Boys tending their buffaloes and sitting down under the shadow of the walls have amused themselves with chopping the sculptures with their knives, and—worst of all—civilised Europeans have carried off the statues, or, if these were too heavy, have taken the heads of the Buddhas from the outside walls and the niches to place them in their collections. It is even said that a troop of Hussars, who were encamped in these parts during the Javanese war, used to try the edge and the temper of their sabres upon the statues, and that they cut off the heads of more than one of them.

I will conclude this paper, which has already exceeded the limits I originally proposed to myself, by quoting from M. Wilsen the following account of a most curious and interesting fact, viz., that the statues of Boro Budur are to this day objects of reverence to the Javanese. He says: "Persons come every day from long distances bringing offerings of flowers and incense to one or other of the statues of the Buddha upon the higher terraces. These pious pilgrims place their flowers on a banana leaf before one of the two Buddhas of the first circular terrace to the right of the eastern entrance, or by the side of the huge statue of the great Dagob in the middle, and burn incense before the statues. They often bring with them some of the yellow powder called '*bore bore*' to cover the statue of the Buddha with, just as newly married people cover their bodies with the same powder. They pay this offering of devotion in cases of sickness, after a marriage, after an easy and fortunate childbirth, and on occasion of many other of the events of daily life. It is also said that women who aspire to the honours of maternity try to pass their fingers through the openings in the latticed cupolas, in order to touch the Buddha concealed within; and that they sometimes pass a whole night in one of the galleries or on one of the higher terraces. The Chinese too imitate the Javanese in some of these acts of devotion, and assemble once a year on new year's day at the ruins of Boro Budur. The ancient shrine then becomes the object of a general pilgrimage, the scene of joyous merry-making, accompanied by many sacrifices, by fireworks, and public amusements of all kinds. We dare not assert positively that the ancient purpose of Boro Budur is the reason why these strangers from the celestial empire (so far as they profess the doctrine of *Fo* or *Buddha*) attribute to it still a sacred character. The thing, however, is not improbable; and the very nature of the homage that is now offered, might thus have put us in the way of understanding the end which the founders of the sanctuary proposed to themselves, even if we had not the advantage of being better informed on the subject by the character of the edifice itself and its bas-reliefs. But we have before us an example of the religious sentiment. After so many centuries, after all remembrance of the origin of this remarkable edifice has been lost, and while tradition is silent, the sentiment of the Chinese Buddhist is sufficient to make him say; 'This country, this hill covered with venerable buildings, images, statues, sculptures, was consecrated to the great Master. Here the ashes of the Buddha have rested, here the relics of the Buddha have been preserved.' "

G. F. HOSE.

A CONTRIBUTION

TO

MALAYAN BIBLIOGRAPHY.

PART II.

[INTRODUCTORY NOTE.—Thanks to the kindness of correspondents—notably of Dr. BIEBER, H. I. G. M.'s Consul, Mr. F. A. SWETTENHAM, Mr. E. KOEK, and Mr. N. DENISON of Krîan,—I have been enabled to add about 280 titles to my previous Catalogue, which, with the present instalment, shews a total of about 1,100 titles. In one sense this result is disheartening, as tending to shew how very far from complete even the present article is likely to make the list.

The catalogue is probably still lamentably deficient in Dutch and other Continental titles. But on the principle that "half a loaf is better than no bread," this further instalment may be useful to members of the Society.

Of the portion relating to native works, original and translated, nothing more can be said than that it is as complete as the information at my disposal enables me to make it, and that it has been submitted to members of the Council of the Society, who have suggested all the additions within their power. Further titles will no doubt come to hand when members generally have had an opportunity of noting the shortcomings of the present list.

N. B. DENNYS.]

A.

WORKS RELATING TO THE STRAITS SETTLEMENTS EXCLUSIVELY.

Bintang Barat—(" Western Star ")—

Malay Newspaper published for a short period after the appearance of the " Jawi Peranakkan," but, like the " Peridaran Shamsu Walkamer," discontinued.

Braddell, T.—

Singapore and the Straits Settlements. Statistics of the British Possessions in the Straits of Malacca—Notices of Singapore, &c.—8vo.—Penang, 1861.

„ *Singapore and the Straits Settlements described. And the Arrangements for the Future Government of these Possessions considered as distinct from the general question of the Government of India under the East India Company*—Penang.

Calendar—

A Mahomedan and English Comparative Calendar issued yearly—Singapore, 1877 *et seq.*

„ *A Chinese and English Comparative Calendar issued yearly*—Singapore, 1875 *et seq.*

Cringle, Tom—

Jottings of an Invalid in search of Health, comprising a run through British India and a Visit to Singapore and Java. A series of Letters reprinted from the " Times of India"—Bombay, 1865.

Hageman—

Geschiedenis der Verovering van Malakka—4to.

Hageman, J.—

Geschiedenis der Verovering van Malakka, en der Oorlogen Tusschen de Portugezen en Maleijers—4to.—Batavia, 1854.

Jagor, Dr. Teodor—
Resseskizzen Singapore, Malacca und Java—Berlin, 1866.

Jawi Peranakkan—(" Straits Born ").—
Malay Newspaper published every Monday—Singapore, 1876 *et seq.*

[This is the first Malay newspaper ever published; circulation about 150 copies.]

Jawi Standard—
Malay Newspaper published at Penang—(? 1877) now discontinued.

Low—
The Soil and Agriculture of Penang and Province Wellesley, with References to Singapore and Malacca—Royal 8vo.—Singapore, 1836.

Malacca
Periodical Miscellany—2 vols. 8vo.—Malacca, 1837-38.

Marre, A.—
Une Révolution à Malaka en l'an 1334 de Jésus Christ—1874.

McMahon, T. W. R.—
My Reminiscences of a Picnic Party at Penang in the year 1869—Calcutta, 1871.

Menezes, de—
Malacca conquistada pelo grande Affonso de Albuquerque, poema heroico, com os argumentos de Ferreira—8vo.—Lisboa, 1779.

Netscher—
Twee Belegeringen van Malakka—1756-57 en 1784.

Norris, George—
Singapore thirty years ago—Singapore, 1879.

Penang,
Singapore and Malacca Almanac and Directory for 1843, 1844, 1846. Prince of Wales' Island Register and Directory for 1820 and 1829.

„ *Almanac and Directory*—1861-76.

„ *Record, the*—2 vols. 8vo.—Pulo Penang, 1855-1857.

„ *Records from 1785 to 1830*—MS. folio with Index.

Peridaran Shamsu Walkamer—
("Revolution of the Sun and Moon")—Malay Newspaper published for a short period after the appearance of the "Jawi Peranakkan," but discontinued.

Phillip's
Minute on the Landed Tenures of Prince of Wales' Island—Royal 8vo.—Prince of Wales' Island, 1829.

Ransonnet, Baron Eugen von—
Skizzen ans Singapur und Djohor—Braunschweig, 1876.

Singapore
Almamac and Directory—1 vol. 8vo.—1846-60.

" *Directory for the Straits Settlements*—for 1877 and 1878.

Singapore and Straits Directory
Published yearly—Mission Press, Singapore, 1880 *et seq.*

Singapore Free Press—
A Daily Paper—Published at Singapore.

Straits
Calender and Directory—1861-65, 1867-75.

Tabular Statements
Of the Commerce and Shipping of Prince of Wales' Island, Singapore and Malacca, from 1823 to 1858—large 4to.—Singapore and Calcutta.

Tangai Snahen—
Tamil Newspaper published fortnightly—Singapore, 1877 *et seq.*

Thomson, J. T.—
Translation from the Hikayat Abdulla—London, 1874.

Useful Tables—
Local and General—Penang, 1861.

Ward and Grant—
Medical Statistics and Topography of Malacca and Prince of Wales' Island, and on the prevailing Diseases of the Tenasserim Coast—folio—Penang, 1830.

" *Topographical and Statistical Sketch of Singapore*—[Not dated; bound with the above.]

Welch, James—
Military Reminiscences, extracted from a Journal of nearly forty years' active service in the East Indies—London, 1830.
[Gives an account of a short visit paid to Penang and Malacca in 1818.]

B.

WORKS DEALING WITH MALAYA (OTHER THAN EXCLUSIVELY RELATING TO NETHERLANDS INDIES, BORNEO, PHILIPPINES, AND MOLUCCAS.)

Baer, K. E. von—
Ueber Papuas and Alfuren—St. Petersburg, 1859.

Beccari, Dr. O.—
Malesia—New Plants discovered by Beccari in the Archipelago, by d'Albertis in New Guinea, &c., &c.—with highly finished Illustrations. Text in Italian, descriptions in Latin—Florence, 1878-79.

[So far three Numbers have been published.]

Bickmore, Albert—
Travels in the East Indian Archipelago—8vo.—1868.
Reisen im Ostindischen Archipel in den 1865 & 1866 aus dem E. von J. S. A. Martin mit Holzschen—8vo.—Jena, 1869.

Bocharie
Van Djohor ie Tâj-u 's Salatin, de Kroon aller Konnigen, oud-Maleisch, en Neder-Deutsch—4to.—Batavia, 1827.

Bondyck, Bastianse de—
Voyages faits dans les Moluques à la Nouvelle Guinée et à la Celebes—8vo.—Paris, 1845.

Collection
des principales Chroniques Malayes—publiée par M. Ed. Dulaurier—Paris, 1849.

Delaurier—
Description de l' Archipel d' Asie par Ibn Batuta—Paris, 1847.

Delaurier—

Des Langues et de la Litterature de l' Archipel d' Asie—Paris, 1841.

„ *Voyage d' Abd' Allah ben Abd-el-Kader de Singapore à Kalantan, 1850.*

Doyle, Patrick—

Tin Mining in Larut—London, 1879.

Earl, George Windsor—

Native Races of the Indian Archipelago—Papuans—12mo.—1853.

Elliott—

Magnetic Survey of the Eastern Archipelago, 1846-49—4to.—1851.

Epp, F.—

Schilderungen aus Ostindiens Archipel—8vo.—Heidelberg, 1841.

Favre, L'Abbe—

The Wild Tribes inhabiting the Malayan Peninsula—12mo.—Paris, 1852.

„ *An account of Wild Tribes inhabiting the Malayan Peninsula, Sumatra, &c., with a Journey in Johore, and a Journey in the Menangkabau States of the Malayan Peninsula, 1866.*

Fontanier—

Voyage dans l' Archipel Indien—8vo.—Paris, 1852.

Forest—

Voyage to New Guinea and the Moluccas from Balambangan, with Vocabulary of the Magindano Tongue—4to.—1779.

Geschiedenis

Van Sultan Ibrahim, zoon van Adahan Maleisch-uigt-door Lenting—4to.—Breda, 1846.

Hill, T. H.—

Report on Johore—Singapore, 1878.

Indo-Chinese Gleaner

On the Literature, History, Philosophy, Mithology, &c. of the Indo-Chinese Nations, drawn chiefly from Native Languages—3 vols. Royal 8vo.—Malacca, 1818-22.

Jack—

Descriptions of Malayan Plants—edited by Griffith—8vo. —Calcutta.

Jonghe de—

Historiale ende ware Beschrijvinge van de Reyse des Admirals Cornelis Matchif de Jonghe naer de Oost Indien uitgetrocken in Mayo, 1605, Mitsgaders de belegheringhe voor Malacca euz.—4to.—Rotterdam, 1608.

Jukes—

Voyage of H.M.S. "Fly" in Torres Straits, New Guinea, and other Islands of the Eastern Archipelago—2 vols. 8vo.— 1847.

Maclay, Dr. N. Miklucho von—

In Petermann's Geogr. mitthielungen—Tahrgang, 1874.

Malayan Miscellanies—

2 vols. 8vo.—Bencoolen, 1820-1842.

Marsden—

Miscellaneous Works—4to.—1834.

Metthes, B. F.—

Proeve eener Makassaarsche Vertaling des Korans met inleiding door H. C. Millies—8vo.—Amsterdam, 1856.

Perak--

Official Papers issued by the Government of the Straits Settlements relating to Perak Affairs and the Complicity of the Chiefs in the Perak Outrages.

" *Parliamentary Papers relating to Native States in the Malay Peninsula*—4 numbers, Maps—1876.

Punic Faith—

(On the Muar Question)—by An Englishman—Singapore, 1879.

Rosenberg, C. B. H. von—

Der Malayische Archipel—Leipzig, 1879.

Treaties and Engagements

entered into with or affecting the Native States of the Malay Peninsula—Parts I., II., III.—Singapore, 1877.

Zollinger—

Systematisches Verzeichniss der im Indischen Archipel in den Jahren, 1842-48, gezammelten—8vo.—Zurich, 1854.

C.

WORKS RELATING TO NETHERLANDS EAST INDIES, EXCLUSIVE OF BORNEO.

Bali—

Journal of a Tour along the Coast of Java and Bali, &c., with an Account of the Island of Bali, particularly Bali Baliling—8vo.—Singapore, 1830.

Batavian Society—

Bataviaasch Genvotschap van Kunsten en Wettenschappen, derde Druk—32 vols. with Maps and Plates, containing quite a Cyclopædia of information on the East, especially on the Languages, Ethnology, Antiquities, History, Geography and Statistics of the Indian Archipelago—Batavia, 1825-64.

Bickmore, Albert—

Travels in the East-Indian Archipelago—with Maps and Illustrations—8vo.—London, 1868.

Bleeker—

Overzigt der te Batavia voorkomende gladschubbige Labroïëden, etc.—4to.—Batavia, 1847.

" *Enumeratio speciarum Piscium Javanensium hujusque cognitarum*—8vo.—Batavia, 1846.

Blok—

History of the Island of Celebes—Translated from the Dutch by Stubenvoll—3 vols. in one, 8vo.—Calcutta, 1817.

Bor, L.—

Ambonesche Oorlogen, door Arnold de Vlaming van Oudshoorn ten eind gebracht—met Plaaten—1663.

Bruin-Kops—

Statistick van den Handel en de Scheepvaart op Java en Madura sedert, 1825—2 vols. 8vo.—Batavia, 1857-59.

Chijs, J. A. van der—

Proeve eener Nederlandsch-Indische bibliographie, 1659-1870. M. Supplement. (Essay of a Dutch East Indian Bibliography, 1859-1870. With Supplement.)—4to.—Batavia, 1879.

Court—

Relations of the British Government with Palembang, and an Account of Palembang and Banca—8vo.—1821.

Crawfurd, John—

De Indische Archipel, in het Bijzonder het Eiland Java. Uit het Engelsch—3 deele m. Plaaten—8vo.—Haarlem, 1823-25.

Crookewit—

Banka, Malacca en Billiton—8vo.—'s Gravenhage.

Dekkar, (Multasuli.)—

Author of Max. Havilaar, *q. v.*

Dulaurier, Ed.—

Liste des pays qui relevaient de l'Empire Javanais de Madjapahit à l'Epoque de sa destruction en 1475—in-8 br.—Paris, 1846.

Filet—

De Planten in den Botanischen tuin by het Militair Hospital te Weltevreden hunne Inl. benamingen grociplaats en gebruik—8vo.—Batavia, 1855.

Friederich, R.—

Researches in Bali (Language and Literature of that Island)—in-8 br.—Singapore.

" *Voorloopig Verslag van het Eiland Bali*—2 Stukke—4to.—Batavia, 1848-49.

" *An account of the Island of Bali*—(from the Journals of the Royal Asiatic Society, vols. viii., ix., and x)—1876-77.

Halle, N. F.—

Soendasche Instructie voor de districtshoofden op Java en Madura—in-8 br.—(Caractères Javanais)—Batavia, 1869.

Hoevell—

Reis over Java, Madura and Bali—2 vols. 8vo.—Amsterdam, 1849.

" *Nederland en Bali.*

Hogendorp—
De Bataafsche Bezittingen in Oost-Indie en den Handel op dezelve—8vo.—Delft., 1800.

„ *Coup de l'œil sur l'Isle de Java*—8vo.—Bruxelles, 1830.

Jaarboek—
Voor het mijnwesen—Nederlandsch-Indie. (Annals of the Mines in Dutch East India.)—2 vols. with plates and Maps—Royal 8vo.—Amsterdam, 1879.

[Has been published since 1872; two volumes every year.]

Jansz, P., and Klinkert, H. C.—
Het Nederlandsch Javaansch Zakwoordenboekje—in-12 br.—(Lettres latines)—Samarang, 1865.

Junghuhn—
Die Battalander auf Sumatra—2 vols. 8vo.—Berlin, 1847.

Kussendrager—
Natuur en Aardrijks kundige Beschrijving van het Eiland Java—8vo.—Gröningen, 1841.

Laws—
On the Personal Tax and on the Licence Tax introduced in Dutch East India on the 1st of January, 1879. Translated by B. A. Bergandahl—English Translation—8vo.—Batavia, 1879.

Leyden—
Poetical Remains of, with Memoirs of his Life—8vo.—1819.

Luijmes, A., and Boers, C. H. W.—
Algemeene orders, reglementen en instructien voor het Nederl.-Oost-Indische leger, 1831-1878. (General Orders, Regulations and Instructions for the Dutch East-Indian Army, 1831-1878.)—3 vols. with 2 Plates—8vo.—Leiden, 1879.

Marre en van der Chijs,—
de Munten van Nederlandsch Indie beschreven en afgebeeld—4to.—Batavia, 1863.

Martin, K.—
Die Tertiärschichten auf Java. Nach den Entdeckungen von Fr. Junghuhn. Paleontologischer Theil. Part I. *Univalven*—With 6 Plates.—4to.—Leiden, 1879.

Matthes—

Beknopt verslag van een verblijf in de binnenlanden van Celebes, 1861. Beknopt verslag van een paar togten in de binnenlanden van Celebes—Makassar, 1862.

Melvill van Carnbee—

Algemeene Atlas van Nederlansch Indie—Roy. fol.—Batavia.

Miguel—

Sumatra, seine pflanzenwelt und deren erzeugnisse—8vo.—Amsterdam, 1862.

Miguel, Fred. Ant. Guilielmi—

Flora Indiœ Batavœ—(*Latin Text with Dutch Notes*)—*Amstelaidami und Ultrajecti van der Post, 1855. Leipsic, apud* Fred. Fleischer.

„ *Flora Nederl.-Indie* "*Sumatra*"—as above.

„ *Illustrations de la Flore de l'Archipel Indien*—Leipzig, 1855 (?).

Mijer, A.—

De agrarische verordeningen in Nederlandsch-Indie. Van aanteekeningen en een alphabetisch register voorzien. 2e druk. (The Agrarian Laws in Dutch East India. With Notes and Index. Second edition, revised and enlarged.)—8vo.—Batavia, 1879.

Millies—

De Munten der Engelschen voor den Oost Indischen Archipel.—8vo.—Amsterdam, 1852.

Moehamad Moessa, (Raden Hadji)—

Woelang Tani—in 8-br.—Batavia, 1862.

„ *Handleiding voor de kultuur van Padi op natte velden (Sawahs)*—in 8-br.—Batavia, 1864.

Muller, J.—

Beschreibung d. Insel Java, nach d. Berichten Kussendrager's, etc., frei bearbeitel—Mit 17 Taf—8vo.—Berlin, 1860.

Muller, S.—

Bijdragen tot de kennis van Sumatra, Bijzonder in Geschied kundig en Ethnogr. Opzigt—Met 3 pl.—8vo.—Leiden, 1946.

Nahuys—

Brieven over Bencoolen, Padang, Rhiouw, Singapoera, Poelo Pinang, &c.—8vo.—Breda, 1827.

Netscher, E.—

De Nederlanders in Djohor en Siak, 1602 tot 1805. Historische Beschryving. (*Verhandelingen van het Bataviaasch Genootschap van Kunsten en Wetenschapen, Deel 35*)—4to.—Batavia, 1870.

Norman—

De British Heerschappy over Java en Onderhoorigheden (1811-16)—8vo.—'s Gravenhage, 1857.

Norsfield, Dr. Thos.—

Essays on the Geography, Mineralogy, and Botany of the Western portion of the Territory of the Native Princes of Java.

Ong Tae Hae—

A Chinaman abroad, or a desultory account of the Malayan Archipelago, particularly of Java—(Translated from the Original)—Shanghae, 1849.

Post, C. F. L.—

Over den waterstaat in Nederlandsch-India. (*The Administration of Canals, Public Works, &c., in Dutch East India.*)—8vo.—Amsterdam, 1879.

Prior, James, R. N.—

Voyage to the Indian Seas in the "Nisis" frigate to the Cape of Good Hope, Isles of Bourbon, France and Seychelles, to Madras, and the Isles of Java, St. Pane and Amsterdam, in the years 1810 and 1811—London, 1820.

[Contains an account of the taking of Java.]

Raffles—

Minute on the Management and Establishment of a Land Rental in Java—4to.—1814.

" *Antiquarian, Architectural, and Landscape Illustrations of Java*—4to.—1845.

" *Reply by Raffles to the Charges against his Administration of Java*—MS. fol.—1814.

Raffles, & J. Crawfurd—

Description Géographique, Historique et Commerciale de Java et des autres Îles de l'Archipel Indien—Trad. par Marchal—4to.—Bruxelles, 1824.

Rambles

In Java and the Straits in 1852 by a Bengal Civilian—Roy. 8vo.—1853.

Regerings Almanak

voor Nederlandsch-Indie. (*Official Almanac of Dutch East-India.*)—8vo.—Batavia, 1879.

Reizen

naar Nederlandsch Nieuw-Guinea ondernomen in 1871, 1872, 1875-76 door P. van der Crab e. a. Met Geschied-en aardrijkskundige toelichtingen door P. J. V. C. Robidé van der Aa. (Voyages to the Dutch Part of New Guinea made in 1871, 72, 75-76 by P. van der Crab, and J. E. Teysmann, J. G. Coorengel, and A. J. Langeveldt van Hemert, and P. Swaan. With Historical and Geographical Notes by P. J. B. C. Robidé van der Aa.)—Royal 8vo.—With 2 Maps.—'s Gravenhage, 1879.

Riesz, C. H. D.—

Het erfpachtsregt op de landerijen bewesten de Tjimanok. (The Right of Emphyteosis on the Fields westward of the Tjimanok.)—8vo.—Batavia, 1879.

Ritter—

Nieuwe Indische Verhalen en herinneringen uit vroegeren enlateren tijd.—2 vols. in one—Batavia, 1845.

Rodet, L.—

Etudes sur la Litterature Javanais (Le Vivaha)—in-8 br.—Paris, 1858.

" *Etudes sur la Litterature Javanaise*—in-8 br.—Paris, 1846.

Roy de—

Hachelyhe reystogt na Borneo en Atchin in het jaar 1691—12mo.—Leyden.

Rumph, G. Everard—

Hasskarl Schlüssel zum Herbarium Amboinense.

Rynenberg—

Geschiedenis der Nederlanders op Java of in den Nederlansch Oost-Indischen Archipel—12mo.—Samarang, 1867.

Selberg—

Reis naar Java en besoek op het eiland Madura, vertaald door Sturter, 8vo.—Amsterdam, 1846.

Serne, S. H.—

Algemeene kaart van Nederlandsch-Indië, Bewerkt naar den Algemeenen atlas van Nederl.-Indië door P. Melvill van Carnabée en W. F. Versteeg en de nieuwste Nederl. en Eng. zeekaarten. (General Map of Dutch East-India. After the General Atlas by P. Melvill van Carnabée and W. F. Versteeg, and the most recent Dutch and English Sea Maps.)—4 sheets, coloured, folio—Amsterdam, 1879.

Soest, G. H. van, Dr. W. R. Baron van Hoevell—

8vo.—pp. 4 and 72, with Portrait—Zalt-Bomm, 1879.

[Dr. van Hoevel was a founder of the Dutch East-Indian Journal and one of the chief liberal statesmen for Indian politics.]

Steck, F. G.—

De kultuur der Liberia koffij. (The Culture of the Liberia Coffee.)—8vo.—Batavia, 1879.

Reise nach Java, Erlebnisse auf Derselben v Winke uber d. Militairdienst in der Holland-Indischen Armee—8vo.—Darmstadt, 1861.

Stuers, De—

De vestiging en uitbreiding der Nederlanders ter Westhust van Sumatra—2 vols. 8vo.—Amsterdam, 1849.

Sturler—

Proeve eener beschryving van het gebied uan Palembang,—8vo.—Aroningen, 1844.

Swieten, J. van—

G. M. Verspijck, General van Swieten en de waarheid. (General van Swieten and Truth.)—With Coloured Map—Royal 8vo.—'s Gravenhage, 1879.

" *De waarheid over onze vestiging in Atjeh. (The Truth about the Dutch Settlement in Atjeh.)* With one Map—Royal 8vo.—Zaltbommel, 1879.

Temminck—

Verhandelingen over de Natuurlyhe geschiedenis der Nederlandsche overzeesche bezittingen door de leden der Natuurhundige commissie in Indie en andere schryvers uitgegeven op last van den Koning-Land en Volkenkunde—With numerous maps and coloured illustrations, Atlas folio, 1839—Leiden, 1844.

Tijdsschrift

voor Nederlandsch-Inde uitgegeven door Dr. W. R. van Hoëvell—Batavia, 1838-48. Zalt Bommel, 1854-59.

" *voor Indische Taal, Land en Volken-Kunde uitgegeven door het Bataviaasch Genootschap van Bleeker, Munich, Netscher, Chijs, Stortenbeker, en Brouer*—Batavia, 1856-70.

Valentyn—

Oud en Nieuw Ostindien.

Velde, van de—

Gezigten uit Neerlands Indie, naar de natuur geteehend en beschreven—Atlas folio—Amsterdam.

" *Toelichtende Aanteekeningen behoorende by de kaart van Java*—12mo.—Amsterdam.

Verbeek, R. D.—

De mijnwetten in Nederlandsch-Indië getoetst aan de beginselen van het mijnrecht en van de mijnhuishoudkunde. (The Laws on the Mines in Dutch East-India compared with the Elements of the Rights and the Working of a Mine.)—8vo.—Batavia, 1879.

Veth—

Het eiland Sumatra—8vo.—Amsterdam, 1873.
[Bound up with this is *Gerlech, Nota over de betrekkingen van Nederland tot het ryh van Atsjin sinds, 1824.*]

Vliet, L. van Woudrichem van—

Internationaal regt. Regtsvragen over nederzettingen van niet-Nederlanders in den Nederlandsch-Indischen Archipel. (*International Law. Judicial Questions concerning Colonization of other Nations in the Dutch East-Indian Archipelago.*)—Royal 8vo.—'s Gravenhage, 1879.

Vosmaer—

Korte beschryving van Celebes—8vo.

Waal, E. de—

Onze Indische financien. III. Zeemacht en aangelegenhe zaken. Stoompaketvaart, Zeeroof. Staatkundige aangelegenheden der buitenbezittingen. (*Our Indian Finances. Part III. The Navy and Congenial Affairs. Steam-packet Boats; Piracy; Political Affairs of the Archipelago except the Isle of Java.*)—8vo.—'s Gravenhage, 1879.

Wetgeving, De Indo-Nederlandsche—

Staatsbladen van Nederlandsch-Indië, bewerkt en met aanteekeningen voorzien door J. Boudewijnse en G. H. van Soest. (*Indo-Netherland Law. Collection of Laws of Dutch East-India, arranged, and with Notes, by J. Boudewijnse and G. H. van Soest.*)—Vol I.-III. 8vo.—Haarlem, 1879-80.

[In course of publication.]

Winckel, C. P. K.—

Essai sur les principes régissant l'administration de la justice aux Indes Orientales Neerlandaises surtout dans les îles de Java et de Madoura, et leur application—With Plate and Map—8vo.—Samarang, 1880.

Zollinger, H.—

Over de soorten van Rottlera van den Botanischen tuin te Buitenzorg, &c.—4to—Batavia, 1856.

" *Veslag van eene Reis naar Bisna en Soembawa en naar eenige plaatsen op Celebes Saleijer en Floris, gedurende 1847*—(With extensive Vocabularies)—4to.—Batavia, 1850.

D.

WORKS RELATING TO BORNEO.

Denison, Noel—

Jottings made during a Tour amongst the Land Dyaks of Upper Sarawak, Borneo, during the year 1874—by Noel Denison, formerly of the Sarawak Government Service.

Grote—

Adventures in Borneo—12mo.—1849.

Hardeland—

Pirä-pirä njanjian Ahantara Hotatta Borneo, injurat hong Pulanteto—in-12, br.— 1845.

" *Surat akan olo Ngadju hong Pulau Borneo*—in-8, br.—Kapstad, 1846.

Jacob, Gertrude L.—

An Account of Sir James Brooke, K.C.B., LL.D., given chiefly through Letters and Journals—London, 1877.

Schwaner—

Borneo, beschryving van het stroomgebied van den barito—2 vols. Royal 8vo.—Amsterdam, 1853.

Veth—

Borneo's Wester-Afdeling Geographisch, Statistisch, Historisch, voor afgegaan door eene Algemeene schets des Ganschen Eilands—2 vols. 8vo.—Zaltbommel, 1854.

E.

WORKS RELATING TO THE PHILIPPINES AND MOLUCCAS.

A' de—

A Lady's Visit to Manila and Japan—8vo.—1863.

Aduarte—

Historia de la Provincia del S. Rosario de Filipinas—Zaragoza, 1693.

Arenas—

Memorias Historicas y Estadisticas de Filipinas—8vo.—Manila, 1850.

„ *Memoria sobre el Comercio de las Filipinas*—1838.

Berghaus, Geo.—

Hydrographisches Memoir zur karte der Philippinen—Gotha, 1832.

Blanco, Fr. Manuel—

Flora de Filipinas—(in Latin and Spanish)—1844 (?).

„ *Flora de Filipinas* (a new Edition) *adicionado con el Manuscrito inédito del P. Fr. Ignacio Mercado, las obras del P. Fr. Antonio Llanos, y de un Apéndice con todas las Nuevas Investigaciones Botánicas referentes al Archipélago Filipino. Gran edicion, hecha a expensas de la Provincia de Agustinos Calzados de Filipinas, bajo la direccion cientifica del P. Fr. André Navas*—Manila, 1877-80.

[Text in Spanish and Latin. Two Editions, one with coloured and one with black plates.]

Buzeta y Bravo, Felipe—

Diccionario Geografico, Estadistico, Historico, de las Islas Filipinas—Imprenta de Jose de la Pena—2 vols. gr. in-8, bas. gauf. fil.—Madrid, 1850-51.

Clain, P. Pablo, (de la Cia. de Jesus)—

Beneficios y Favores singulares hechos por el Glorioso Archangel San Rafael al Santo Patriarcha Tobias, y su familia—Aug. Manga dagvilang ava, ut bucod na Caloob nang Camahal Mahalang Archang. San Rafael, eec.—Impresso en Manila, en la Imprenta de la Compañia de Jesus—in-8 vol.—1716.

Coleccion—

De Autos acordados de la Real Audiencia Chancilleria de Filipinas—Manila, 1861-65.

Comyn, Thomas de—

Estado de las Islas Filipinas en 1810—Madrid, 1820.

Dassen—

De Nederlanders in de Moluken—8vo.—Utrecht, 1848.

Dornick—

Die Insel Mindoro in der New-Yorker Staats Zeitung—1870.

Doutreman, Padre Philipe, (de la Compania de Jesus)—

Y Caduka nga bahin sa Pedagogo Christiano con sa Binisaya ug gvinhovad vsab sa Binisaya nga polong sa P. Francisco Tejada, sa mao man nga Compania—Impresso, con las lizen. necess. de los Super. en Man. en la Impr. de la Compañia de Jesus, por D. Nicol. de la Cruz Bagay—in-8 vol., Ano, 1754.

Estado
Geografico, Topografico, Estadistico, Historico, Religioso, por Huerta, Convento de San Francisco—Manila, 1855.

Grav y Monfalcon—
Mémoire pour le Commerce des Philippines—in Thevenot's *Relation de divers Voyages curieux*—Paris, 1664.

Hellwald, Fr.—
Die Erde und ihre Bewohner. (n. d.)

Herreros, Don Manuel de—
Acta de las Filipinas—Madrid, 1709.

Hochstetter—
In den Berichten der Wiener Akademie, 36. 121—1859. *Berichte über die Geolog. Beschaffenheit der Philippinen.*

Informe
Sobre el Estado de las Islas Filipinas—Madrid, 1842.

Jagor—
Reisen in den Philippinen—8vo.—Berlin, 1873.
[English Edition of same work noted in former list.]

Legislacion
Ultramarina concordada y anotada por D. Joaquim Rodriguez San Pedro—Madrid, 1865.

Maajen, Jan van der—
De Eylunden Philippinsche—Batavia, 1822.

Madrenas, Don Jose de—
Misiones de Filipinas —Madrid. Manuscript of the year 1600. Library of the Duke de Calderon.

„ *Misiones de Filipinas*—Madrid, 1602.

Mallat—
Les Philippines—2 vols. 8vo. bound in one, and 1 folio volume of plates—Paris, 1846.

Mapa
General de las Almas que administran los P.P. Agustinos—Manila, 1845.

Mavers—
English Translation of Zuniga, q. v.

Memorias
Historicas y Estadisticas de Filipinas—Manila, 1850.

Meyer, Dr. A. B.—
In Natuurkundig Tydschrift—Batavia, Jaargang, 1873.

Morga—
Sucesos de las Islas Filipinas—Mexico, 1609.

„ *English Translation of the above*—Hakluyt Society.

Mundt Lauff, Dr. Theodor—
Die Negritos der Philippinen, forschung und kritik in den Deutschen Geographischen Blattern—Bremen, Jahrgang I., Heft II. and III.

Olivier--
Reizen in den Molukschen Archipel naar Mahassar enz—2vols. 8vo.—Amsterdam, 1834.

Ormacheo, D. de—
Islas Filipinas, Apuntes para la Razon General de su Hacienda—Madrid, 1858.

Perrey—
Documents sur les Tremblements de Terre et les Phénomènes Volcaniques dans l' Archipel des Philippines—Extrait des Mémoires de l'Acad. de Dijon.

Recopilacion—
De las Leyes de los Reynos de las Indias—Madrid, 1774.

Relacion—
De las Islas Filipinas—Manuscript—1558.

Relation—
Des Isles Philippines par un Religieux qui y a demeuré 18 ans—in Thevenot's.

„ *Des Isles Philippines faite par l'Amirante D. Hieronimo de Banuelos y Carillo*—in Thevenot's *Relation de divers Voyages curieux*—Paris, 1664.

Rios, F. de los—
Relation et Mémorial de l'État des Isles Philippines et des Isles Molucques—in Thevenot's *Relation de divers Voyages curieux*—Paris, 1664.

Santa Maria, Fr. Fernando, (de la Orden de Predicadores)—
Manual de Medicinas Caseras para Consuelo de los pobres Indios, en las provincias y pueblos donde no ay Medicos, ni botica—Con las licenc. necesarias en él Colleg. y universidad do Santo THOMAS de Manila por D. Franc. de la Cruz.—in-8 vol.—1815.

Sainz de Baranda—
Constitucion Geognostica de las Islas Filipinas—Anales de Minas 2, p. 197-212—1841.

Semper, Dr. C.—
Die Philippinen und ihre Bewohner—Würzburg, 1869.

„ *Reisebericht aus den Philippinen, Zeitschrift der Berliner, Gésellschaft fur Erdkunde. Band X.*

St. Croix, Renouard de—
Voyage Commercial et Politique aux Indes Orientales, aux Isles Philippines 1803-7—Paris, 1810.

Torrubia—
Disertacion Historico-politica y en mucha parte Geografica de las Islas Philipinas—Madrid, 1753.

Velarde, Murillo—
Historia de la Provincia de Philipinas—Manila, 1749.

Villacastin—
Manga panalanging pagtatago bilin sa calolova nang tadong (nag hihingalo.) Ang may catha sa vican Castilla ang P. Thomas de Villacastin sa mahal na Compania ni Jesus at ysinalin sa vican Tagalog ni D. Caspar Aquino de Belen—Imprenta de la Compañia de Jesus, de la Cruz-Bagay—in-8vo.—Manila, 1760.

Zuniga—
Historia de las Islas Philipinas—Sampoloc, Manila, 1603.

F.

WORKS CONTAINING INCIDENTAL NOTICES OF MALAYAN COUNTRIES.

Annales
De l'Extreme Orient—under the direction of M. Le Comte Meyners d'Estrey.

Anson, G.—
A Voyage round the World in the years 1740-1744—London, 1748.

Bastian, Dr. Adolf—
Die Völker des Oestlichen Asien. Band V.—Singapore, Batavia and Manila—Jena, 1859.

„ *Ueber dar Beständige in den Menschen-Reçen*—Berlin, 1868.

Bennet, G.—
Wanderings in New South Wales, Batavia, Pedir Coast, Singapore and China.

Chamisso, A. von—
Bemerkungen und Ansichten auf der Entdeckungsreise von O. von Kotzebne—1829.

Chevalier—
Voyage de la Bonite, Géologie—Paris, 1844.

Darlymple—
Oriental Repertory—2 vols. 8vo.—1793-1808.

De Guignes—
Voyage à Peking, Manille, 1784-1801—Paris, 1808.

Depons—
Reise in den Östlichen Theil von Terra firma 1801-4.

Die Preussische—
Expedition nach Ostasien 1859—4to.—Berlin, 1864-1866.

Gemelli, Careri—
A Voyage round the World in Awnshaw and Churchhill, a Collection of Travels—Vol. IV.—London, 1704.

Hernandi, F.—
Medici atque Historici Opera cum edita tum inedita—Madrid, 1790.

Hofmann, E.—
Geognostische Beobachtungen auf der Reise van O. von Kotzebue—1829.

Horsburgh—
Indian Directory.

Jacquet—
Journal Asiatique—Vol. III.—1831.

Legentil—
Voyage dans les Mers des Indes—Paris, 1779.

Linschoten, John van—
His Discourse of Voyages into ye Easte and West Indies, devided into four books—4to.—Leyden.

Mandelslo—
Les Voyages du Sieur Jean Albert de, aux Indes Orientales—folio—Amsterdam, 1727.

Melvill de Carnbee—
Le Moniteur des Indes Orientales et Occidentales. Recueil de Memoirs et Notices scientifiques et industriels de nouvelles et de faits importants corcernant les possessions Neerlandaises d'Asie et d'Amerique—3 vols. 4to.—La Haye, 1847-1849.

Meyen—
Eine Reise um die Erde—(Relates partly to Philippines)—Berlin, 1835.

Muller, Dr. F.—
Ausland, No. 20—1872.

Navarrette—
Colleccion de los Viages y Descubrimientos—Madrid, 1825-37.

Niemeyer—
Neue Geschichte der Evangelischen Missions Anstalten zur Bekehrung der Heiden in Ostindien—4to.—Halle, 1846.

Nierembergins–
Historia Naturae maxime Peregrinae—Antwerpen, 1635.

Pigafetta, Antonio—
Primo Viaggio intorno al globo terraqueo dal Cavaliere Antonio Pigafetta, da un Codice M.S. della Biblioteca Ambrosiana di Milano—Milano, 1800.

Rapport
Du Jury International de l'Exposition Universelle ds Paris—Paris, 1868.

Renouard de Saint Croix, F.—
Voyage Commercial et Politique aùx Indes Orientales, aux Îles Philippines, à la Chine, avec des Notions sur la Cochinchine et le Tonquin, pendant les années 1803-1807—3 vols. 8vo.—Paris, 1810.

Sainsbury—
Calender of State Papers, Colonial Series, East Indies, China, and Japan, 1513-1616—Preserved in H. M. Public Record Office and elsewhere—Royal 8vo.—1862.

Scherzer, Dr. Carl von—
Statistisch Commercielle Ergebnisse einer Reise um die Erde—Leipzig und Wien, 1867.

" *Reise der Oesterreichescher Fregatte Novarra um die Erde in den Jahren 1857-59*—Wien, 1867.

Spiess, G. de—
Preussische Expedition nach Ost Asien wahrend des J. 1860-62. Reiseskizzen. Mit Illustr.—8vo.—Leipzig, 1864.

Thevenot, M.—
Relation de divers Voyages curieux—Paris, 1664.

Tombe, Ch. F.—
Voyage aux Indes Orientales pendant les Années 1802-6. Avec un Vocabulaire des Langues Française et Malaise—rev: par Sonnini—2 vols. 8vo.—Avec un Atlas—Paris, 1810.

U. S. Exploring Expedition—
Under the Command of C. Wilkes. Geology by Dana—Philadelphia, 1849.

Verhandlungen—
Der Berliner Gesellschaft fur Anthropologie, Ethnologie, &c.

Voyage
De La Pérouse au tour du monde par Milet-Mureau—Paris, 1779.

Walter, R.—
A Voyage round the World in the years 1740-1744—by G. Anson—London, 1748.

Wilkes, C.—
Narrative of the U. S. Exploring Expedition during the years 1838-42.

G.

GRAMMARS, DICTIONARIES, &c., IN EUROPEAN AND MALAY OR MALAYO-INDONESIAN LANGUAGES.

Anslijn, Van Asselt—
Spelen Leesboekje (Battasch) voor Scholen—Batavia, 1862.

Arte
De la Lengua Zebuana—4to.

Badings, A. H. L.—
Woordenboek voor de zeevaart in het Hollandsch, Maleisch, Fransch, Engelsch, met verklarenden Hollandschen tekst, ter dienste van zeevarenden, die de Indische wateren bezoeken—(Naval Dictionary Dutch, Malay, French and English, with Explanatory Dutch Text, for Mariners visiting the Indian Streams)—8vo.—Schoonhoven, 1880.

" *Nieuw Hollandsch-Maleisch, Maleisch-Hollandsch woordenboek, 3de veel vermeerd. en verbet. druk.*—(New Malayan-Dutch, Dutch-Malayan Dictionary. Third edition, enlarged and revised)—8vo. —Schoonhoven, 1879.

Bruckner, Gottiob—
Proeve eener Javaansche Spraakkunst—in-8 cart. (Very rare)—Serampore, 1839.

Buzeta, Fr. Manuel—
Gramatica de la lengua Tagala, dispuesta para la mas facil inteligencia a los religiosos principiantes, con un breve confesonario y otras varias materias concernientes a la administracion de los Santos Sacramentos—Madrid, 1800.

Cuarteron—

Caudri relative alle Isle Silababoo, Mindanao, Celebes, Borneo, etc., con Vocabolario Malese, Suluano, Tagalese—4to. with Maps—Roma, 1855.

Epreuves

D'une première Imprimerie Javanaise, dont les caractères ont été gravés sous la direction de P. van Vlissingen, à la fonderie Enschede de Harlem—in-4 cart.—Harlem, 1824.

Ezgverra, P. Domingo—

Arte de la lengua Bisaya de la provincia de Leyte. Tiene enseridas algonas advertencias de la lengua de Zebu y Bool: las de Zebu senaladas con la letra Z, y las de Bool con la letra B, y juntamente algunos adverbios con su uso para hablar con elegancia—Re-impresa por D. Nicolas de la Cruz Bagay—Manila, 1747.

Favre—

Dictionaire Javanais-Français—in-8—Paris, 1870.

Fausto de Cuevas, Fr. Jose Maria—

Arte Nuevo de la lengua Ybanag—Impreso con las licencias necessarias en la imprenta de S. Thomas por Vidal Claudio—in-8.—Manila, 1826.

Grashuis, G. J.—

De Soedanesche tolk. Hollandsch-Soedanesche woordenlijst. 2 druk.—(The Sundanese Interpreter. Dutch-Sundanese Vocabulary. Second edition)—8vo.—Leiden, 1879.

Guide

To Romanized Jawi—Penang, 1869.

Halkema, W.—

Beknopte handleiding tot zelfonderricht in de Javaansche taal—(Elements of Javanese Grammar for Autodidacts)—8vo. —Djokdjo, 1879.

Hardeland—

Syllabaire Dayak et Exercices de Lecture—Batavia, 1843.

Holle, H. T.—

Soendasche Modellen van verschillende brieven—in-8 br. (Caracteres Javanais)—Batavia, 1861.

Jacques, E.—

Considerations sur les Alphabets des Philippines—in-8 br.—Paris, 1831.

Jansz,—P.
Kleine Javaansche spraakkunst, Derde uitgave—(Javanese Grammar. Third Edition, revised and enlarged)—8vo.—Samarang, 1879.

Le Petit Man.
Recueil de Sentences tirées de l'Écriture Sainte en Javanais—in-8 cart.—Amsterdam, 1860.

Malaica
Collectanea Vocabularia—2 vols. in 1 sm. 4to.—Batavia, 1708.

Marsden—
Grammaire de la langue Malaie, traduite de l'Anglais en Hollandais et Français par Elout—4to.—Harlem, 1824.

Matthes, B. F.—
Chrestomathie en langue Boughie, Caract. Boughis—1864.

Mentrida—
Arte de la lengua Bisaya Hiliguayna de la Isla de Panay—Imprenta de D. Manuel Memije, por D. Anastasio Gonzaga,—in-4—Manila, 1818.

Meursinge, A.—
Maleisch leesboek, Vermeerderd door G. J. Grashuis—(Malayan Reading-book, Enlarged by G. J. Grashuis)—1st part. 8vo.—Leiden, 1879.

Morel, C. J.—
Nieuw Nederlandsch-Maleisch en Maleisch-Nederlandsch woordenboek—(New Dutch-Malayan, Malayan-Dutch Dictionary)—2 vols. 8vo.—Haarl., 1879.

Noceda, P. Juan de, y San Lucar, P. Pedro—
Vocabularo de la lengua Tagala, trabajado por varios sujetos doctos y graves y ultimamente anadide—Re-impreso, con licencia, en Valladolid, imprenta de Higinio Roldan—in-fol.—1832.

Oosting, H. J.—
Soendasch-Nederlandsch woordenboek—(Sundanese-Dutch Dictionary)—Parts I.-III.—8vo.—Batavia, 1880.

Roorda, Van Eysinga—
Algemeen Javaansch en Nederduitsch Woordenboek, in de Kromo Ngoho—Modjo-en Hawische Taal—in-8—Kampen, 1835.

Roorda, and J. J. Meinsa—
Supplement op het Javaansch-Nederduitsch Woordenboek, van J. C. Geriche—in-8—Amsterdam, 1862.

Stuart, A. B. Cohen—

Eenige Alfabetten en proeven van oud Javaansch Schrift, uitgegeven door S. Reyzer—in-8 with a fae-simile of Javanese characters—Amsterdam.

Versuch

Einer Grammatik der Dajackschen Sprache—8vo.—Amsterdam, 1858.

Vocabulary, A—

Of the English and Malay Languages, with the Proper Orthography for Englishmen—Second edition—8vo.—Batavia, 1879.

Winter, C. F.—

Javaansche Zamenspraken, uitgegeven met een Javaansch woordenboek door F. Roorda—in-8—Amsterdam, 1848.

I.

ORIGINAL MALAY WORKS (INCLUDING MALAYAN SUB-DIALECTS AND INDO-NESIAN LANGUAGES.)

Acheh, Sĕjârah—Annals of the Kingdom of Achîn—in the Malayan language.

Âkida Âlawâm—عقايد العوام—An Exposition of some of the Fundamental Articles of the Mahomedan Faith—8vo.

Aluan Kabĕjikan—The Pursuit of Virtue.

Ambun, Inchî—The Conquest of Mangkàsar (Macassar) by the united forces of the Hollanders and Bûgis, under the Command of Admiral Cornelis Speelman and Râja Palaka, in the year 1667—a Poem in the Malayan language, by Inchî Ambun.

Asraralinsan Fimarîfat ul-rud Arahman—The Secret of a Pious and Benevolent Life.

Astronomy—An Astronomical and Astrological Work—in the Malayan language—(Marsden's collection.)

Babal akal kapada sagala orang besar-besar—An ethic work laying down Rules for Ministers when officiating, and illustrated by many tales.

Babanîkah—باب النكاح —Matrimony and the Rites and Ceremonies thereof according to the requirements of Mahomedanism—8vo.

Bidâyâ—بدايا—The Doctrines of Mahomedanism—8vo.

Biography—The Biography of a Malayan Family—with other Tracts—(Marsden's collection.)

BIRDS—A Discussion, in the Malayan language, amongst the Birds which attend the Throne of King Solomon, of the question "Whether it is wiser for a person to speak or to be silent"—An imitation of the مقامة of Hariri.

BOCHARIE VAN DJOHOR—De Kroon aller Koningen—Malay text in Arab char. with Dutch translation by Roorda van Eijsinga—4to.—Batavia, 1827.

BOEKOE OBAT DAN KATOERONGGO KOEDA—Ya itoe menerangken tjatjad atawa baiknja koeda, kentara darie boeloe atawa tandanja, bernama Mathie, atawa oeijen-oeijengan, bagimana tjarietanja orang doeloe kala—8vo.—Djoodja, 1879.

BRUCKNER—Petit traité religieux en Javanais—Serampore, 1826 (?)

BUSTANALSALÂTIN—Contains a variety of information on such subjects as the Creation, Prophets and Kings, Ministers, Learned Men, and Heroes, and all sorts of arts.

CALENDER—A Mahomedan and English comparative Calender—issued 1877 *et seq.*—Singapore.

CATALOGUE of Malayan Trees, Fruits, Animals, &c.

CHERMIN MATA—or the Malay Reader. Aids to the acquirement of knowledge—Singapore, 1859.—KEASBERY.

CHRESTOMATIES OCEANIENNES—Textes en Langue Boughis—sq. 8vo.

DANOE KOESOEMAH (RADEN)—Soendasch gedicht Radja Darma—Batavia, 1862.

DAÜA BAYANG BAYANG DĔNGAN YANG AMPUNYA AD—The Shadow remonstrating with the Real Being.

DEITY—A Malayan tract on the Attributes of the Deity—with a Javanese translation.

DIARY—A Diary, from 1184 to 1190 (A.D. 1770-1776) in the Bûgis language and characters. (The names of the Months are European written in the Arabic characters—(Marsden's collection.)

DIVINATION—Instruction in the Art of Divination—in the Malayan language.

DREAMS AND THEIR INTERPRETATIONS—Malay *MS.*

Elmu Plangkah—The art of divining the favourable times for raising a building, setting out on a voyage, celebrating marriages, &c.

Geomancy—The Book of Geomancy, or of Divination by Sand باب رسل—in the Malayan language—Composed in the year of the Hejirah 1175 (1761) at Palambani (Palembang ?). Preceded by an Astrological tract, in which the motions of some of the Planets are described, and an account given of the days on which the Sun enters each Sign of the Zodiac for that (lunar) year. A memorandum in Javanese has the date of ٧٨١١ (1187) or A.D. 1773.

Gericke, J. F. C.—Wiwoho of Mintorago—a Javanese poem—fol. —Batavia, 1845.

Hakayat Abbas Mahomed—Solves 1,000 questions proposed by the Jews; and treats of Keyber and of his conversion.

Hakayat Abdullah Munshi—4to.—Singapore.

Hakayat Âbû Nâwas ابوناوس—Abu Nawas, the Clown of the famous Haroun Al Raschid of Bagdad.

Hakayat Ahmed Bisun—The Rambles of Ahamad Bisun.

Hakayat Baktizar—The Tales of Baktizar—A collection of inculcatory tales.

Hakayat Bâyan Bûdiman—The Gifted Parrot.

Hakayat Dalang Panguda Isma—Prince of Kuripân—(a Panji tale.)

Hakayat Derma Bulan—A Javanese tale.

Hakayat Derma Tasiah درمه تاٴسيه—The Devoted Wife.

Hakayat Dewa Bisna—The Adventures of Dewa Bisna.

Hakayat Dewa Laksamana—A fairy tale in verse.

Hakayat Dewa Mandru—A fairy tale.

Hakayat Dunia—Mahomed's account of the Creation and of his Visit to Heaven—Singapore, 1855.

Hakayat Fâtimah Kawin—The Marriage of Fatima.

Hakayat Galîla and Dĭmîna—A collection of fables of the nature of Esop's.

Hakayat Hamza—The adventures of Hamza in the early days of Islamism.

Hakayat Hang Tua—The life and exploits of Laksamana Hang Tua, the famous opponent of the Portuguese.

Hakayat Hoja Memun—or The Gifted Parrot.

Hakayat Indong Malati Rosuri—(a Panji tale.)

Hakayat Indra Kayangan—The adventures of Indra Kayangan in quest of a wonderful musical instrument.

Hakayat Indra Putra—The adventures of Indra Putra, son of the King of Samantapura.

Hakayat Isma Yatîm—Life of Isma Yatim, the author of several stories in the reign of Râja Pakarma Dati and of Memoirs of Tamum and Dari.

Hakayat Jarang Kulena—The adventures of Jarang Kulena who flees from her father's residence and follows her lover in the garb of a man—(a Panji tale.)

Hakayat Jurâgan Budîman—The rambles of Jurâgan Budîman, the judicious navigator, in quest of her brother.

Hakayat Kajadian Nĕgri Kĕdah—An account of the foundation of Kĕdah.

Hakayat Maharâja—A version of the story of King Skull.

Hakayat Maharâja Ali مها راج علي—The story of Maharâja Âli with the story of King Skull (Hakayat Râja Jam Jama) of which it is a version.

Hakayat Maharâja Bôrnâ—The adventures of Bôrnâ, son of Bison—(a Panji tale.)

Hakayat Maharâja Indra Dewa, and Shair—Life of Sri Miskin, the Mendicant.

Hakayat Mahkota Râja Râja— مهكوت راج ٢—The duties and responsibilites of the Royal Office—8vo.—(*see* Taj.)

Hakayat Mahomed Shah—Laws and institutes of Mahomed Shah, of Malacca, the first convert to Islamism.

Hakayat Nabi Musa—Moses receiving various moral and ceremonial institutions from God.

Hakayat Nâgâ Bisâru—(a Panji tale.)

Hakayat Pandàwa Jàya—The life and exploits of Pandâwa Jâya—(a Panji tale.)

Hakayat Panji Wilâ Kasumâ—(a Panji tale.)

Hakayat Pàrang Pùting—The Miraculous Chopping Knife.

Hakayat Pardama Lima—(a Panji tale.)

Hakayat Persad Indra Laksàma—King of Tharaf—His delivery from allegiance to Buliya Indra, the Monkey King, whom his son conquered.

Hakayat Plandoh Jenaka—The Facetious Mouse-deer.

Hakayat Râja Baba—The adventures of Râja Baba.

Hakayat Ràja Berputra—Observances during the pregnancy of the wives of the Kings and their courtiers, and the birth of their children.

Hakayat Ràja Budàk—راج بودق—An allegorical tale wherein the requisite qualifications of Royalty are considered.

Hakayat Ràja Chaya Langkàra—Travels of Makadan and Makdini in search of the White Safflower.

Hakayat Râja Hunduk—راچ اندق—The Subjugation of Râja Hunduk and his *guerre à mort* for the propagation of the Mahomedan faith.

Hakayat Ràja Iskander Zulkernein—The life and conquests of Alexander the Great (the two-horned.)

Hakayat Ràja Karbar—The 1,000 questions put to Mahomed by the learned Jews of Naibar.

Hakayat Râja Khêber—Capture of Ràja Khêber by Mahomed, and his conversion to Islamism.

HAKAYAT RÂJA PASE—Chronicles of the Râjas of Pase or Samudara or Shamantara (in Sumatra) by which the whole of the island is now called.

HAKAYAT RÂJA RÂJA BERPĚTRA—Court customs and ceremonies at pregnancy, parturition and during the minority of the Royal Family—with notes and glossary—8vo.

HAKAYAT RÂJA SHAH MERDÂN—Râja Shah Merdân, his life and reign and transmigraficatory powers—8vo.

HAKAYAT RÂJA ZULJUB ADEN—Life and reign of Râja Zadaljub of Aden.

HAKAYAT RANGGA ARIYA KUDA NASTÂFA—Adventures of Inu Kertapâti—(a Panji tale.)

HAKAYAT RASÛL ALLAH BERCHUKOR—Gabriel shaves Mahomed and the nymphs gather his hair.

HAKAYAT SERANGÂ BÂYU—The adventures of the Royal brothers Ahmed and Mohamed, the former a King of Bagdad, the latter his Minister, under the assumed name of Siranga Bayu.

HAKAYAT SHAMSUL-BĂHĂRAIN—The adventures of Shamsul-Băhărain.

HAKAYAT SI MISKIN—The Fortunate Beggar.

HAKAYAT SITI HABASHAH—An ethic tale.

HAKAYAT SRI RÂMA—The adventures of Sri Râma in quest of his wife, who had been carried away by Maharâja Rawâna.

HAKAYAT TAJ-US-SALATIN—The duties and responsibilities of the Royal Office, and the usages, customs and ensigns of Court (*lit.*, The Crown for all Kings.)

HAKAYAT TAMÛN AL DARI—The adventures of Tamun al Dari, an inhabitant of Madura.

HAKAYAT WANANG KERTA—(A Panji tale.)

HAKAYAT YUSUF—The Life of JOSEPH, compiled from the Pentateuch (by Mr. KEASBERY.)

HARDELAND—Surat akan ole ngadju hong pulau Borneo—1846, Cape of Good Hope.

Hardeland—Surat hapan adjar membasa, kapataa—in 12-br.—1846.

Hardeland—Tjerita karadjan hatalla tuntang angh adjar bara surat Hatalla tinei sombajang dan njanjian—8vo.—Elberfield, 1845.

Hardeland—Pira-pira tjerita bara surat Hatalla idja solahe—in-8 Carb.—Batavia, 1843.

Hâris Fathîla—Fathîla of Bussorah. His marriage to Siti Zâwĭya—a love poem—8vo.

Hoezoo—Petit traité sur la voie du salut en Javanais—in 12 parts—Rotterdam, 1855.

Indra Jâya—Indra Jâya, son of the King of Samsualum Bahrôl. His adventures in search of the Princess now Lela Chaya and other Princesses who had been carried away by a griffin.

Jurâgan Bûdimân—The rambles of Jurâgan Bûdimân, the judicious navigator, in quest of her brother—1 vol. 8vo.

Keijzer, S.—Kitab Toehpah, Javaansch-Mohammedaansch Wetboek—Javanese text with annotations and glossary—8vo.—La Haye, 1853.

Keyser, S.—Kitab Toehpah, Javaansche Mohammedaansch Wetboek—in-8 cart.—Gravenhage, 1853.

Kissah Râja Râja yang Ampuna Adat—Duties and responsibilities of the Kingly Office.

Kitab Maniatakan Sagâla Agàma—An account of the religions from Adam to Mahomed and of the trust of Mahomed.

Kitab Mantahi pada maranchanakan sabda nahi—Explanations of the receipts of Mahomed.

Kitab Trasul—Etiquette of compliments in letter writing.

Lèla Majnum—An allegorical tale in which is illustrated the passion of love and its seductiveness.

Life and Reign of Abdul Muluk, King of Barbary.

Maraat-ul Makakin—A Cathechism on religious terms.

Malayan Correspondence—consisting chiefly of letters from the Râjas and principal native merchants of the Peninsula and neighbouring islands, addressed to Captain Francis Light, and Captain James Scott, of Pulau Pinang. In several Portfolios—(Marsden's collection.)

Matthes, F. B.—Boegineesch Heldendicht—texte Boughi en caractères originaux—1864.

Muhamed Hanufiah—Muhamed Hanufiah's *guerre à mort* against the Infidel Yâzed at Mecca.

Muhamed ul Atik—Evidence of the existence of a Divine Being, and dissertations on Islamism, its creed and ceremonies.

Mûjizat Rasulallah Mĕmangil Bulan—Mahomed's miracle of making the moon pass by halves through his sleeves.

Mutiara yang terkarang pada mengatakan sagala yatikad—The principal articles of the Mahomedan faith.

Nâbi Mè'râj—The ascent of Mahomed to Heaven on the Borâk —8vo.

Newspapers—In Malay—

Bintang Barat—Batavia, published on Wednesdays and Saturdays.

Bintang Barat—("Western Star")—Singapore.

[Malay Newspaper published for a short period after the appearance of the "Jawi Peranakkan," but, like the "Peridaran Shamsu Walkamer," discontinued.]

Bintang Djohor—Published by the Society of Missionaries, Batavia, in fortnightly numbers, on Saturdays.

Bintang Timor—Soerat kabar di Soerabaya, published on Wednesdays and Saturdays.

Bromartani Soerakarta—In Javanese—published every Thursday.

Darmo Warsito—Djocdja—published every Saturday.

HINDIA NEDERLAND—Soerat kabar Betawi—Batavia—published on Wednesdays and Saturdays.

JAWI PERANAKKAN ("Straits born")—Malay newspaper published every Monday—Singapore 1876 *et seq.*

[This is the first Malay Newspaper ever published. Circulation about 150 copies.]

JAWI STANDARD—Malay Newspaper published at Penang (? 1877)—now discontinued.

PERIDARAN SHAMSU WALKAMER—("Revolution of the Sun and Moon.")

[Malay Newspaper published for a short period after the appearance of the "Jawi Peranakkan," but discontinued.]

SELOMPRET MELAJOE—Soerat kabar dan advertentie—Samarang, published on Wednesdays and Saturdays.

TANGAI SNEHAN—Tamil newspaper published fornightly—Singapore—1877 *et seq.*

TJAHAJA SIJANG—Kartas Chabar Minahassa.—Tanawangko (Isle of Celebes)—published every Thursday.

PANOAJAR—Agama Kristan man inik inik pakata, dipilih doan kitab jubata blaksa—18mo.—Singapore, 1847.

PANTÛNS—A Collection of Pantûns, or short Malayan Sonnets—(Marsden's collection.)

PANTÛNS—83 Love Songs—8vo.

PENGGLIÂTI—Amusing Stories in Malay—MAHOMED SYED—Singapore, 1879.

PĔNGUTIB, Segala rêmah Pêngatahwan—Nos. 3 & 4—Roman characters—Singapore.

PHRÂITH—The law relating to the distribution of the estates of deceased persons—8vo.

POENIKO TJARIOS ANEK TIGA BELAH—In Javanese characters—8vo.—Batavia, 1879.

PRAYER—Malayan religious tracts containing Rules to be observed with respect to prayer, &c.

Prentah adat Râja Râja dan bethany—Usages, customs, and ceremonies relating to Malayan Kings from childhood to marriage—Malay *MS.*

Raden Mas Arjo Poerwo Lenono—Reizen, texte Javanaise —2vols. in-8 cart.—Batavia, 1865-66.

Râja Bastamâm—His conquest of Persia and Palestine for the propagation of the Mahomedan faith—1 vol. foolscap.

Regulations established for the port of Krûi or Croee, in Sumatra, by the Government of Bantam, in Java, engraved on copper, in the Sunda dialect of Java and Malayan character. Dated in the year 1108 of the Hejirah or A.D. 1696.

Religious Instruction in the Malayan language, grounded on Arabic text.

Romo—Javaansch gedicht, naar de bewerking van Joro Dhipoero. Uitgeg. door C. F. Winter—Batavia, 1858.

Roorda van Eysinga—Geschiedenis van Sultan Ibrahim vorst van Eirah, uit het Maleisch in Javaansche poezy met javaansch karakter-mits gaders nati sastra of zedesplenhen, in het kawi met roode letters—in-8 cart.—Amsterdam, 1842.

Roorda, T.—Javaansche Brieven, Berigten, Verslagen, Verzoekschriften, Proclamatien, Publicaties, Contracten, Schuldbekenthenissen, Quitanties, Processtukken, Pachtbrieven en andere soortgelijke stukken—8vo.—Amsterdam, 1845.

Sabilâl—The Rites and Ceremonies of Mahomedanism—8vo.

Saif-ul Lizân—The adventures of Saif-ul Lizân, King of Abyssinia, his life and his accession to the throne of Medina Âharâm in Abyssinia, founded by his grandfather a King of Yemen, Arabia—8vo.

Samarkhand—A catechism on the precepts of Islamism.

Sejarah Malayu—Malay Chronicles from the time of Demang Lebar Daôn, a descendant of Alexander of Macedon, to the arrival of the Portuguese in the reign of Sultan Mahomed—8vo.—Singapore.

Selasilah Râja Râja Cherbon—A genealogical account of the Kings of Cheribon.

SELASILAH RÂJA RÂJA DI TANAH JAWA—Genealogical account of the Sovereigns of Java.

SERAT TJARIOS belampahan poen praboe oema jon fol.—Javanese characters—8vo.—Batavia, 1879.

SEWAKA—Javaansch gedicht, met eene vertalingen woordenboek Uitgeg. door J. A. Wilkels—8vo.—1850.

SHAIR ABDÛL MULUK—The life and times of Abdûl Muluk, King of Barbary—8vo.

SHAIR BÂRÂO BÂRÂO—The Mocking Bird Bârâo Bârâo, being exhortations and precepts to King Solomon.

SHAIR BIDASÂRI—The beautiful Bidasari is discovered in a boat. The King is captivated by her attractiveness; the Queen jealous of this illtreats her and sends her home in an insensible state. By recourse to supernatural means she is resuscitated during the night and thrown back into her former state during the day. The Queen believes her no longer a dangerous rival. Bedasari in time recovers and marries the King despite of the opposition of his consort.

SHAIR BUNGA—Flowers—a poem.

SHAIR BURONG PINGEI—An allegorical poem regarding the soul.

SHAIR CHINTA BERAHI—Love poems.

SHAIR DAGANG—The Stranger—A poem.

SHAHIR IBLIS—The devil visits the prophet (Mahomed) and acknowledges his superiority.

SHAIR IKAN—Exhortation to children—A poem in which fishes are introduced as the exhorters.

SHAHIR IKAN TAMR'OS—A love poem.

SHAIR JOHAN ANAK RAJÂ PERALL—A tragic love poem.

SHAHIR KEN TABUHAN—Ken Tabuan, a captive princess of rare beauty, is immured within the walls of a fort by order of Radin Mantri's mother who had arranged a marriage between him and the princess of Banjar Kulou. The Radin defiantly enters the place and as defiantly declares his love. The Queen is indignant and disappointed and Ken Tabuhan is forthwith assassinated—a tragic love poem.

SHAIR KIÂMAT—An admonitory poem in which are depicted the punishments and the good awaiting the wicked at the day of judgment—1 vol. 8vo.

SHAHIR KOMPANI HOLLANDA—Burprang dangan China—A poem relating to the war of the Dutch with China.

SHAHIR MECCA—A poetical description of a Mecca pilgrimage and of Mahomed's ascent to heaven on the Borak—1 vol. 8vo.

SHAIR MURWAN—a love poem—Malay *MS.*

SHAIR PARAH—An allegorical poem in which life is considered in the light of a boat at sea.

SHAIR PIPIT DAN ANGGANG—The Sparrow an the Hornbill—a poem.

SHAIR PRANG ANGGRIS DI BATAWI—The war waged at Batavia by the English—a poem celebrating the conquest of Java by the English forces.

SHAIR RÂDIN GÂLOH—A Javanese poem—A Panji tale—1 vol. **8vo.**

SHAIR RÂJA ACHEH, *a. c. MS.*

SHAIR SIDANG FAKIR—An allegorical poem setting out the forlorn and indigent condition of man.

SHAHIR SILAM BÂRI—A love poem. The elopement of Siti Lelâ Mayang with Senhor Costa.

SHAHIR SLENDANG DALÎMA—A poem beginning with an account of the mystical conception and birth of SALINCAP DALÎMA, consequent on her mother eating a pomegranate, and closing with that of her marriage to Dewa Parwera —1 vol. 8vo.

SINGAPURA DI LANGGER TODAK.

SIRATUL MUSTAKIM—Rites and Ceremonies of Mahomedanism *a. c. MS.*—lith. Singapore.

SRI RÂMÂ—A Malay version of the Râmâyâna or adventures of Sri Rama in search of his wife who had been seduced by Raea Rawana—1 vol.

SÛFÎS—An exposition of the mystical doctrines of the Sûfîs, in the Malayan language. Written at Pasê near Achin, in a character remarkably well formed.

SULTAN ABDOEL MOESOK OF BARBARY—Life and reign of, in Malay, *a. c.* published by Roorda van Eysinga—8vo.—Batavia, 1847.

SULTAN USMAN—Sheriff, King of Egypt, history of—Malay *MS.*

SULTAN IBRAHIM,—zoon van Adaham, Vorst van Irakh, history of, in Malay (Arab. char.) with commentary by Lenting —4to.—Breda, 1846.

SURAT AL NABI—An account of God's dealings with Adam, Noah and others down to Mahomed's time—2 vols. large foolscap.

SURAT brasi Djanji Taheta. Tuhan dan Djuru Salamat ikel Jesus Kristus—8vo.—Cape of Good Hope, 1846.

SURAT brasih Djanji Taheta, tuhan tuntang djuru, salatus—8vo. Amsterdam, 1858.

SURAT AL KIÂMÂT—A poem depicting the sorrows and punishments of the next world—1 vol. 8vo.

TÄBIR MIMPI—Interpretations of dreams, and of involuntary motions of the body.

TÂJ-IL MULUK—A love poem—1 vol. 8vo.

TAJ-US-SULÂTIN or **HAKAYAT MAHKOTA SAGÂLA RÂJA RÂJA**—The duties and responsibilties of the Regal Office.

TAMAN PUNGTAUAN bagie kanak kanak—Roman char.—Singapore.

THOMASIN, HENDRICK—A Discourse in the Malayan language and character, professing to have for its text the 6th verse of the 11th chapter of Paul's Epistle to the Hebrews—Malacca, 1818.

TJARITANIA IBRAHIM—Batavia, 1853.

TJARITANIA JOESOEB ANAK JAKOEB—32mo.—Samarang, 1860.

TRACT—Religious observances, in the Malayan language much mixed with Arabic.

TRAITÉ RELIGIEUX—En langue Boughi—Caractères originales—1833.

TREATISE—On the magical virtues of the Sloth and other animals, and of certain herbs.

TRIFLING ADVENTURES—in the Malayan language.

TROM PÎPIT—The original wanderings of the Malay Race—(Very ancient.)

TROMBU MENANG KÂBÂÔ—Table shewing the genealogy of the Kings of Menang Kâbâû—2 sheets.

TÛN-BI-ÛL EKWHAN—The Ceremonial law of Mahomedanism—1 vol. 8vo.

TÛN-BI-ÛL-GÂJÂLIN—The ordinances of Mahomedanism and admonitions to practise the same—1 vol. 8vo.

TROMBU PALEMBANG—Genealogial Table of the Kings of Palembang.

UNDANG UNDANG SULTAN MAHOMED SHAH—The Laws and Institutions of Sultan Mahomed Shah of Malacca.

WICHERS, J. M.—Soerat Ondang Ondang atas tanah Hindie Nederland—8vo.—Batavia, 1856.

J.

TRANSLATIONS IN MALAY OF FOREIGN WORKS.

Adelung, J. C.—Mithridates, oder allgemeine Sprachenkunde, mit wichtigen Beyträgen zweyer grossen Sprachforscher, fortgesetzt von Vater—*containing the "Lord's Prayer" in 500 Languages and Dialects*—4 vols. 8vo.—Berlin, 1806-17.

Anslijn, N.—De brave Hendrik een leesboekje voor jonge kinderen—Livre de lecture trad. en Batak (Dialecte Mandailingsche) par W. Iskander—1865.

Babkeng Kariehin—Histoire des premiers temps (La Genèse ?) en Javanais—(publ. par Bruchner ?) Bandjarmasin ?—in-12 br.

Beodes—Histoires tirées des Evangiles—in-12 cart.—Harlem, 1867.

Bible—Elkitab 'ija itu segala surat perdjanjian lama dan bahâruw tersalm kapada bahasa Malajew—8vo.—1821.

„ The Holy Bible or Books of the Old and New Testament in the Malayan language and character, originally printed at Batavia in 1758, and reprinted, with alterations, at Serampore, in Bengal, in 1821—(Executed under the superintendence of Robert Hutchings).

„ The Books of the Old and New Testament in the Malayan language and character—by Johan Mauritz Mohr and Herman Petrus van de Werth—Batavia, 1758.

„ De Scheppingsgeschiedenis, volgens Genesis I., overgebragt in de taal der Bataks door H. N. van der Tuuk—1853.

„ Het boek Genesis, in het Boegineesch vertaald door Dr. B. F. Matthes—1866.

„ Het boek Genesis, in het Tobaasch vertaald door H. N. van der Tuuk—1859.

Bible—Het boek Exodus, in het Tobaasch vertaald door H. N. van der Tuuk—1859.

Bible en Langue Javanaise—3 vol. in-8 cart.—'sGravenhage—1854.

Bible of Every Land—A History of the Sacred Scriptures in every Language and Dialect into which translations have been made: illustrated with specimen portions in Native Characters, Alphabets, Maps, &c.—4to. *n. d.*

Biblia—Id est Vetus et Novum Testamentum Malaïce *(Arab char.)* ed. Wilmet—8vo.—Harlem, 1853.

Branto, Arnoldus—Risâlet pada menjatâkan, &c.—(Exhortation of the Lord's Supper)—translated into the Malayan language—Amsterdam, 1734.

Bunyan's Pilgrim's Progress—In Malay (Alzâfâr Alzâhid) *a. c.* 4to.—Singapore, 1840.

Catechism on the Creation of Adam and Eve; in the Bugis dialect spoken at Boni Rata Islands, Celebes Sea.

Catecismo—De la Doctrina, en idioma de Pangasinan, anadido la ultimo con algunas oraciones para ayudar à bien morir—Imprenta de S. Thomas—in-32 broche—Manila, 1857.

Ceremonials—Malayan tracts, principally a translation of that part of the Arabic Hedaya or legal guide which relates to Ceremonials, Ablutions, &c.

Cherita Nabi Alla Musa Manajat di Bukit Forsina—Moses' Ascent on Mount Sinai.

Cherita Sultan Iskander—Stories of Alexander the Great.

Common Prayers—In Malay *(Arab. char.) lith.*—Singapore, 1857.

Common Prayers—In Malay *(Rom. char.)* in four versions, with Pujian and Surat Kiriman S. Paulos—*n. d.*, Sarawak.

Frederich, R.—Boma Kawya (Sanskt. *Bhâuma Kawya*), dat is gedicht van Bhâumn, den zoon van Wisjnoe en de Aarde (Sanskt. *Prethiwi* of *Bhûmi.*) In het Oorspronkelijk Kawi—4to.—1253.

GOSPEL ACCORDING TO ST. JOHN—Translation in the Malayan language and character—by W. Robinson—Bencoolen, 1823.

„ Evangelie van Johannes in het Tobaasch door H. N. van der Tuuk—1859.

GOSPEL ACCORDING TO ST. LUKE—Het Evangelie van Lukas, in het Tobaasch vertaald door H. N. van der Tuuk—1859.

GOSPEL ACCORDING TO ST. MARK—En Javanaise—in-12 cart.—Amsterdam, 1849.

GOSPEL ACCORDING TO ST. MATTHEW—With commentaries *(Arab. char.)*—Singapore.

„ Indjil iang tarsoerat oleh Mattheus *(Rom. char.)*—16mo.—Batavia, 1840.

„ Indjil ande kasoeratheun koe Mattheus—in-8 br.—Batavia, 1854.

HAKAYAT GALÌLA DAN DIMÎNA—Malay version of the tables of Pilpay—*MS.*

HISTORIES—Malayan translation of Arabian histories, commencing with the Khalifat of Omar.

HISTORY OF LITTLE HENRY AND HIS BEARER—22mo. *a.c.*—Singapore.

HOEZOO—Abrégé de la vie de Jesus Christ par demandes et reponses—in-12 cart.—Rotterdam, 1855.

JELLERSMA—Abrégé de l'histoire sainte, en Javanais—in-12 cart.—Rotterdam, 1855.

„ Hymnes Chrétiennes en Javanais avec musique—in-12 cart.—Rotterdam, 1855.

MALAY MAGAZINE for the months of January, April, August, and October, 1821, and for January and April, 1822—Printed at Malacca.

MOEHAMAD MOESSAH (Raden Hadji)—Geschiedenis van Abdoerahman en Abdoerahim, vertaald uit het Arabisch in het Soendaasch door Raden Hadji Moehamad Moessah—in-8 br.—Batavia, 1863.

Moses—Religious Historical Tracts in the Arabic and Malayan languages (reciting the actions of Moses and Muhammed, with a mixture of absurd fables and gross anachronisms).

Mystical Religion—An Arabic Work on Mystical Religion, with a Malayan intelinear translation, *n. d.*

Naamlijsten—Der opvolgende Vorsten van God, Tello, Boni Wadjo, Sopeng Loewoe.

Natural Philosophy—In Malay—*a. c.*—Singapore, 1841.

New Testament—Jang ampat Evangelia derri Tuan kita Jesu Christi, daan Berboatan derri jang Apostoli bersakti, bersallin dallam bassa Malayo—(The four Gospels of our Lord Jesus Christ, and the Acts of the Holy Apostles, translated into Malayan tongue.)—Published by Thomas Hyde and Thomas Marshall from the version of Justus Heurnius—Oxford, 1677.

„ Testamento Barou, attau segalla kitab derri Tuan Cami Jesu Christo pounja comvoul barou. Derri bassa Greeco, Latino daen Hollanda bersalin dallam bassa Malayo, derripada Daniel Browerins—Amsterdam, 1668.

„ Books of the New Testament translated into the Malayan language. Amsterdam—The Books of the Old Testament, 1733. The Psalms of David, and other writings. (The whole under the direction of George Henrik Werndly)—Amsterdam, 1735.

„ The Holy Gospel, or Books of the New Testament, in the Malayan language and character—Originally printed at Batavia, 1758; reprinted at Serampore, in Bengal, 1817.

„ Nouveau Testament traduit en Javanais par Bruchner, Serampore, 1829.

„ in Malay *(Arab. char.)*—8vo—Singapore, 1831.

„ Surat brasi djandji taheta tuhan dan djuru salamat ikei Jesus Kristus—in-8 cart.—Kapstad, 1846.

„ (le nouveau) en Javanais—Publié par J. F. C. Gericke—in-fol., cart.—Gravenhage, 1847.

„ in Javanese—in 8vo.—1847.

ORTIZ, R. P. FR. THOMAS, de la orden S. Augustin—Via Crucis oang daang linacadan nang ating panginoong Jesu Cristong nag pasan nang cruz—in-12 br.—Madrid, 1820.

PERSIA—A Romantic story of a King of Persia, in the Malayan language. (To be found in the continuation of the Arabian Tales or Thousand and one Nights.)

PSALMS OF DAVID (Zâbur)—*a. c. lith.*—Singapore.

PSAUMES DE DAVID—traduits en Javanais (par Geriche)—in-8 cart.—Amsterdam, 1854.

PUJI PUJIAN—Hymns for use in Church—*a. c.*—Pulo Penang.

RAMAYANA, THE—Malayan abbreviated translation of the Hindu Poem of the Ramayana.

RECUEIL DE LEÇONS PIEUSES—en Javanais—in-12 cart.—Bandjarmasin, 1863.

RELIGIOUS TRACTS—*a. c.* printed in Singapore, bd. in 1 vol.

SCRIPTURE STORIES—In Malay (no date)—Singapore.

SERMON OF JESUS UPON THE MOUNT—In Chinese *(Chinese char.)* Malay *(Rom. char.)* and English—8vo.—Malacca, 1842.

SPIRITUAL HYMNS—In the Malayan language and character—Serampore, 1825.

STORIES FROM THE GOSPELS—*a. c. lith.*—Singapore, 1844.

TJARITA-NJA—Joesoeb anak Jakoeb—32mo.—Samarang, 1860.

TOORN, J. L. VAN DER and L. K. HARMSEN—Pada menjatakan sagala hal-ahwal ilmoe petjakan perrapoeloehan—(Published by the East-Indian Government)—8vo. pp. 64—Batavia, 1879.

TUUK, H. N. VAN DER—De Scheppingsgeschiedenis, volgens Genesis I., overgebragt in de taal der Bataks—Amsterdam, 1853.

UNDANG UNDANG—Police Act 1860, Hackney Carriages, Harbour, Nuisances, Gambling Ordinances, &c.

UNDANG UNDANG CHUKEI—Indian Stamp Act (10 of 1862.)

Wall, A. F. von de—Hikajat Aladdin (حكايت علاءالدين)—(Malay text in Arabic characters)—with six coloured Plates, pp. 48—Batavia, 1879.

Werndly, George Henrik—Pang-adjâran Servus, Karel George—agama Mesĉhhij, &c. (Christian Instruction and Catechism in the Malayan language and Roman Character. To which is prefixed the Malayan Alphabet)—by George Henrik Werndly and Karel George Servus—Amsterdam, 1730.

„ Pang-adjâran kâbenâran jang pôhon ibadet De Lrere der Waarheit die naar de Godzaligheit is. Mit een Kort Bericht van de Maleische Letteren—(A book of religious instruction in the Malayan language and Roman Character)—Amsterdam, 1732.

Winter, C. F.—Duizend en eene nacht, Arabische Vertellingen; naar de Nederduitsche Vertaling in het Javaansch vertaald door C. F. Winter, uitgegeven door T. Roorda—2 vol. in-8—Gravengage, 1847.

„ Fables traduites en Javanais—in-12 cart.—Amsterdam, 1849.

„ Fables translated into Javanese—12mo.—Batavia, 1849.

K.

TRANSLATIONS IN EUROPEAN LANGUAGES OF MALAY WORKS.

Adji-Saka—Het boek, oude fabelachtige geschiedenis van Java; uit de poëzie in Javaansche proza overgebragt door C. F. Winter. Met een bijvoegsel tot het woordenboek der Javaansche taal door Gericke en Roorda—8vo.—Amsterdam, 1857.

Backer, L. de—Bidasari, poême Malais précédé des traditions poétiques de l'orient et de l'occident—1875.

Bochary de Jôhor—Táj-u'l-Salátin, de kroon aller koningen oud-Maleisch en Neder-Duitsch—4to.—Batavia, 1827.

BRATA-JOEDA, DE—de Rama, en de Ardjoenasasta' Drie Javaansche heldendichten, in Javaansch Proza verkort door C. F. Winter—8vo.—Amsterdam, 1845.

„ Indisch Javaansch Heldendicht, voor de uitgave bewerkt door A. B. Cohen Stuart,—2 vols.—Batavia, 1860.

CHRONIQUES JAVANAISES—Histoire généalogique des princes, en vers, dans la mesure du chant Asmara Dana.

CODE OF BUGIS MARITIME LAWS, with a translation and vocabulary, giving the pronounciation and meaning of each word, with an appendix—18vo.—Singapore, 1832.

DEMANG BRATAWIDJAYA RADEN—Zededicht Bidajatoessalih, onder leiding van den Regent aldaar, Raden Adipati Aria hoesoemah Diningrat.—Batavia, 1864.

FRIEDERICH, R.—Ardjoena Weivaha, een oorspronkelyk hawieverk, volgens een Balineesch mss. met interlineareon commentarius; uitgegeven door R Friederich—Batavia, 1850.

GERICKE, J. F. C.—Wiwoho of Mintorogo, een Javaansch gedicht—Batavia, 1845.

MANIK MAJA—Javaansch gedicht: uitgeg. door 4to.—Hollander, 1851.

MARRE, A.—Code des successions et du mariage en usage à Java, transcrit en caractères Européens et traduit en Français—8vo.—Paris, 1874.

„ Sumatra, Histoire des rois de Passey, traduite et annotée—1874.

„ Malaka, Histoire des rois Malays de Mâlaka et cérémonial de leur cour—Trad. du Malay—1874.

„ Une Révolution à Malakka en l'an 1834—8vo.

MATTHES, B. F.—Boegineesch Heldendicht op Daeng Kalaboe, uigegeven en vertaald door, 1838.

„ Boegineesch Heldendicht op Daeng Kalaboe, uitgegeven en vertaald—8vo.—Makassar, 1858.

Boegineesch Heldendicht op den eersten Bonischen Veldtogt van 1859, uitgegeven en vertaald, alsmede van aanteekeningen en beknopte historische inleiding voorzien—8vo.—Makassar, 1862.

MOEHAMAD MOESSA—Geschiedenis van Setja Nala, bevattende lessen voor den boeren en handelstand—Batavia, 1863.

MOEHAMAD MOESSA RADEN HADJI—Soendaasch gedicht Radja Soedibja—Batavia, 1862.

„ Soendasche gedichten en fabelen—Batavia, 1862.

„ Soendaasch zededicht Woelang, Krama—Batavia, 1862.

MOEHAMAD ALI MOEHTAR—Batavia, 1864.

PRAWIRA KOESOEMAN RADEN—Soendasche gedichten Dongeng-Dongeng Toeladan—Batavia, 1863.

ROORDA, T.—Het boek radja Perangon, of de Geschiedenis van nabi moesa, eene javaansche legende—'sGravenhage, 1844.

„ De Wajangverhalen van Pala-sara, pandoe en Raden Pandji, in het javaansch, met aanteekeningen door T. Roorda—s'Gravenhage, 1869.

ROORDA VAN EYSINGA—Geschiedenis van Sultan Ibrahim, vorst van Eirah, uit het Maleisch in Javaansche poëzy met javaansche karakter, mitsgaders nite sastra of zedespreuken, in het kawi met roode letters—Amsterdam, 1843.

STUART, A. B. COHEN—Geschiedenis van baron Sakendher, een javaansch verhaal—2 vols.—Batavia, 1854.

THOMSON, J. T.—Translations from the Hikayit Abdullah bin Abdulkadar Munshi, with comments.—Henry S. King & Co., London, 1874.

[Very interesting to those who are unable to peruse the work in the original Malay, It contains sketches of many officials eminent in the history of the Straits Settlements between the years 1797-1855.]

TUUK H. N. VAN DER—Account of the Malay Manuscripts belonging to the R. A. S.—8vo.—1866.

WINTER, C. F.—Contes et anecdotes trad. en Javanaise—Amsterdam, 1849.

„ Het boek Adji, Saka, oude fabelachtige Geschiedenis van Java, uit de poezie in Javaansch proza overgebracht door C. F. WINTER; uitgegeven door J. B. Gaal en T. Roorda. Met een uitvoerig bijvoegsel tot het woordenboek der javaansche taal van Geriche en Roorda—Amsterdam, 1857.

„ Hangling darmo, bevattende de regering, wonderlyke lotgevallen en krygsbedryven van den vorst Hangling darmo te Melowo Pati, tot de verheffing van zynen kleinzoon bambang gondo koesoemo tot vorst vangenoemd ryk Malawo Pati—Batavia, 1853.

„ Romo, een Javaansch gedicht, naar de bewerking van Joso Dhipoero, uitgegeven door F. Winter—Batavia, 1847.

REPORT
ON THE
EXPLORATION OF THE CAVES OF BORNEO*
BY
A. HART EVERETT;
INTRODUCTORY REMARKS
BY
JOHN EVANS, D.C.L., LL.D.;
AND
NOTES ON BONES COLLECTED
BY
G. BUSK, V.P.R.S.

In the year 1878 the Council of the Royal Society made a grant of £50, from the Donation Fund, towards the expenses of carrying on an investigation of the Caves of Borneo, which it was thought possible might prove to contain remains both of palæontological and anthropological interest. A similar grant was made by the British Association, and a Committee appointed; and by the aid of private subscriptions a sufficient sum was raised to secure the services of Mr. HART EVERETT, whose report upon his investigations, extending over a period of nearly nine months, is now enclosed.

A preliminary report from the Committee, together with one of Mr. EVERETT's reports, has already been submitted to the British Association at its meeting in Sheffield, and has appeared in print. It was then pointed out that although the examination of these caves had not, as was hoped, thrown any light upon the early history of man in that part of the world, yet that the evidence obtained, though negative in character, was not without value, inasmuch as the true nature of the Borneo cave deposits had now been carefully ascertained by Mr. EVERETT. His final report confirms the opinion already expressed. It only remains to be added that, with the exception of the bones mentioned in the enclosed note by Mr. G. BUSK, F.R.S., which have been placed in the Museum of the Royal College of Surgeons, the whole of the objects sent to England by Mr. EVERETT have been made over to the British Museum. Accompanying this is Mr. EVERETT's first quarterly report, together with his map and plans, so that they may, if thought fit, be deposited in the archives of the Society, so as to be available, if necessary, for future reference.

---

* Re-printed by permission of Mr. JOHN EVANS, F.R.S., President of the Borneo Caves Exploration Committee.

REPORT ON THE EXPLORATION OF THE BORNEAN CAVES IN 1878-9.

1. THE LIMESTONE FORMATION.
2. THE CAVES AND THEIR DEPOSITS.
3. THE HUMAN REMAINS.
4. CONCLUDING REMARKS.

1. Limestone Formation.

The caves of Sarawak are situated in a limestone formation substantially identical with that of the Malay Peninsula, and occupying a considerable area of the north-west and north-east parts of the Island of Borneo. Its westernmost extension seems to be represented by the Ahup Hill on the frontier between Sambas and Sarawak, whence it runs nearly uninterruptedly to the upper waters of the Sadong River at Semabang. It reappears in the Tatau River near Bintulu, and again comes to the surface in the Niah, Baram, and Limbang rivers, in Brunei territory, and it is known to be largely developed in northern Borneo.

Where the original structure of the rock has not been obliterated by metamorphic action, it is found to be crowded with organic remains (encrinites, &c.), but as these have never been examined by palæontologists, it is impossible to fix with any approach to exactitude the age of the formation. Its position relative to the other rocks of the island is also not well determined. It appears, however, always to underlie the great sandstone-conglomerate formation which constitutes the major part of the highlands of north-west Borneo.

The limestone hills nowhere attain to a greater elevation than 1,800 feet above the sea-level, at any rate in Sarawak, and they more commonly vary from 300 feet to 800 feet in height. In the Baram district, the Molu Mountain is said to be limestone and to rise to a height of 9,000 feet, but I am not aware that it has ever been visited by a European observer. The hills invariably spring up steeply from the low country, and the majority of them present lines of old sea-cliffs which generally face to N. and N.W., *i.e.*, towards the quarter still occupied by the waters of the sea. The rock itself is much fissured and jointed, and the hills, in many instances, are absolutely honeycombed with caverns.

As is usual in limestone districts, the drainage of the country is largely subterranean. Owing to this fact, coupled with the heavy rainfall (the mean for the last three years was 165 inches at Kuching), the land at the base of the hills is subject to frequent flooding during the prevalence of the north-east monsoon, when the underground watercourses are of insufficient capacity to carry off the water as fast as it reaches them. As an instance of the extent to which subterraneous drainage with its consequent subterranean denudation has gone on in Sarawak, I may cite the Siniawan river, which passes beneath four distinct hills in its short course, and one of these hills—the Jambusan Hill—is pierced besides by at least three ancient river-tunnels of large size at varying levels.

2. *The Caves and their Deposits.*

The total number of the caves examined by me has been thirty-two, of which two were situated in Mount Sobis, up the Niah river, and the remainder in Upper Sarawak Proper. They comprised examples of tunnel, fissure, and ordinary ramifying caverns. Partial excavations were carried on in twelve of these caves. The deposits contained in them varied. A few afforded nothing but thick accumulations of bats' or bird-guano still in process of deposition. This deposit was examined in three instances, and proved to be perfectly barren, with the exception of a few of the bones of the bats and swifts, to which it owed its production. The commonest deposit in the caves of Upper Sarawak was found to be an exceedingly tenacious, dark yellow, homogeneous clay, which is sometimes crusted over with as much as a foot of dry mortar-like stalagmite, and sometimes is itself concreted into a kind of stony, pseudo-stalagmitic mass; but more generally it occurs in the form of simple wet clay lying immediately on the limestone floors of the caves and without any other deposit above it. It occurs both at the water-level and in caves 150 feet or more above it. Occasionally, as in some of the Bidi caves, it is mixed with sand and fine water-worn gravel. It is evidently derived from the waste of the clay shales and soft felsitic porphyries which now make up the lowlands in the vicinity of the limestone hills—worn fragments of these rocks occurring in it. I have very seldom met with organic remains in this clay, notwithstanding that, in addition to my own excavations, I have always been careful to search for bones in the *débris* left by streams running through the caves and carrying away the softer parts of the deposit. Such few remains as have presented themselves indicate that the clay is of fluviatile origin. They comprise bones and teeth of pig and porcupine, a large part of the skeleton of a Chelonian reptile, and numerous land and fresh-water shells. A prolonged search would doubtless reveal remains from time to time, but certainly not in sufficient abundance or of interest to warrant the cost of exploration.

In addition to the guano and clay, there was found in four instances a regular series of deposits (in caves Nos. V., XIII., XXI., and XXXII.), of which the following note represents the section, as generalised from the excavations in caves Nos. V. and XIII.

(1.) A surface layer of disturbed earth composed largely of charcoal, rotten wood, bamboos, &c., with fragments of modern pottery, glass beads, recent bones, quantities of fresh-water shells (chiefly the common *potamides*), and other *débris*—being the relics left by the Dyaks, who camp temporarily in the caves when they are employed in gathering the harvests of the edible birds' nests, which is done three times annually. This layer is, in some cases, a mere film, but about the entrance hall of No. XIII. it was as much as a foot in thickness.

(2.) A talus of loam or clay mixed with earthly carbonate of lime, which locally forms a hard concrete, and is crowded with the tests of many species of recent land shells, together with the bones, generally fragmentary, of various small mammals belonging chiefly to the order Rodentia. This talus is composed, in great measure, of large angular and subangular blocks of limestone. In cave No. V. its summit is nearly 50 feet above the floor of the cave.

(3.) A stratum of river mud mingled with bat-guano, and with rounded masses of limestone and creamy crystalline stalagmite interspersed. The maximum thickness observed in the excavations was 3 feet. This stratum is crowded with the remains of bats, and also with those of larger mammals—all (as I am led to understand) of genera now extant in Borneo. The bones are almost invariably in a very broken condition, and so rounded and water-worn as to be past identification. As a sample of these bones has been examined in England, it is not necessary to speak more particularly of them here. In addition to the mammalian remains, the mud exhibits a miscellaneous assemblage of the remains of small reptiles (chiefly Chelonian), fish bones and scales, chelæ of crustaceans, land and fresh-water shells, leaves, &c., &c. In the upper level of this river mud traces of the presence of man are abundant.

(4.) The yellow clay, more or less concreted into hard pseudostalagmite, and containing casts of land shells, and bones and teeth of pig. In No. XIII. a narrow band of nearly pure stalagmite (about 4 inches thick) intervenes between the river mud and the yellow clay. The latter deposit rests immediately on the limestone floor of the cave. It contains a few water-worn pebbles and fine gravel, and it has been extensively denuded, prior to the introduction of the river mud above it.

The foregoing series of deposits is found, with wonderfully slight variation, at points so distant from each other as Jambusan and Niah. At both places the floors of the caves which present it are at a level of some 40 feet above the flat land at the bases of the hills. All four caves open on the face of a perpendicular cliff, so that their height above the present valleys affords a gauge of the denudation of the soft rocks in the vicinity of these hills since the introduction of the river mud.

The above are the principal kinds of deposits that are met with. Apart from the evidence as to their slight antiquity afforded by the mammalian remains, and by the fact of the presence of man in a fairly advanced stage of civilisation in the particular instances examined, it seems highly probable that the contents of all the

Sarawak caves, at least to a height of many hundred feet, will prove equally recent, and for the following reason: The contents of the Sarawak caves must have been accumulated since the date of the last submergence of north-west Borneo, unless the subsidence of the land was very trifling indeed. But the submergence actually went on to a depth of 500 feet, and probably much more, as is abundantly evidenced by the indications of purely marine denudation on the inland hills; and that it was very recent in a geological sense, may with fairness be deduced, I think, from the slight amount of differentiation which the present Fauna of the island has undergone since its last connection with continental Asia, coupled with the rapid rate at which the Sarawak coast is even now advancing seaward, which argues that the tract of land now intervening between the sea and the limestone hills cannot be of much antiquity. The absence of any heavy floors of crystalline stalagmite in the caves seems to add confirmatory testimony in this direction, as does, perhaps, the absence of the large mammals of Borneo (elephant, rhinoceros, tapir, and wild ox), from the north-west districts. It may be worth remarking, that all the tribes of Land Dyaks have most circumstantial traditions current among them on the subject of a great subsidence of the land.

With regard to the rate of accumulation of the cave-deposits in Sarawak, it seems probable that it would be in excess of that generally observable in the case of other countries, for the rocks are of an extremely decomposable class, and, as I have noted above, the rainfall is prodigious.

With respect to the possible future discovery of ossiferous deposits other than those mentioned above, I think it probable that such will be found. They cannot, however, be very numerous in proportion to the number of caves. The natives have been in the habit for many years past of excavating the contents of the caves and fissures for the purpose of washing out the alluvial gold they afford. The caves examined in this way are situated at all elevations up to 100 feet. Both Malays and Chinese set a value on fossil teeth, which they preserve as charms or use for medicinal purposes; nevertheless, they have never met with a regular ossiferous deposit in the course of their explorations. Had they done so, it would have been certain to attract their attention. Bones and teeth have, however, been found from time to time, and of these I forwarded a sample to Mr. Evans, but many of them were evidently quite recent.

In the event of other bone-beds being ultimately discovered in any part of Borneo, they will doubtless resemble generally the accumulation of fluviatile *débris* described in caves V. and XIII. At present no animals habitually use caves in this island in the same way as the caves of Europe were used by the large feline carnivora as retreats to which to carry their prey, so that the rich assemblage of mammalian remains which characterises the old hyæna dens of England cannot be looked for in Borneo. On the other hand, the fissures which abound like natual pitfalls over the limestone country, and which in Europe have furnished deposits of bones, are in Borneo barren or nearly so, so far as my experience has gone. The reason is to be found, I suspect, in the remarkably rugged and precipitous nature of the limestone hills, which makes them practically inaccessible to the larger mammals, and in their dense coating of jungle, the matted roots of which bridge over all the fissures to a greater or less degree, and afford a safe passage to the smaller animals.

3. The Human Remains.

Many of the caves present traces of the presence of man. Eleven of the caves examined by me exhibited such traces, and I had information of five others. The cave exploration has, indeed, yielded traces of man or his handiwork under three distinct sets of conditions, viz., (1) in river gravel; (2) in the river mud of the Jambusan cave, as mentioned in the preceding section; and (3) in the surface layers of various caverns in Upper Sarawak and at Niah.

(1.) During my first exploration I discovered, imbedded at the bottom of a bed of river gravel exposed in a section on the left bank of the Siniawan river, a single stone celt. It was forwarded to the late Sir C. Lyell with a note of the circumstances of its occurrence, and was pronounced by him to be of Neolithic type. It is the only existing evidence, to my knowledge, of the use of stone by man for the manufacture of industrial implements yet discovered in Borneo. At present iron seems to be universally employed even by the rudest tribes.

(2.) In cave No. XIII., scattered abundantly throughout the upper 8 inches of the river mud, there occurred water-worn fragments of a rather coarse but fairly well made pottery. It was so fragmentary and water-worn that it was impossible to distinguish of what kind of untensils it had formed a part. Associated with it were a few marine shells (*Cardium*, *Cypræa*, and others), a single fragment of stone apparently bearing marks of human workmanship, pieces of burnt bone, fresh-water shells (*Neritina* and *Potamides*) also bearing the marks of fire, the tooth of a tiger cat, with a hole bored through the base, a rude bone bead, and a few clean chips of quartz. No stone implements properly so called were observed, though carefully looked for. These remains indicate the presence of a settlement of people at some distance without the cave on the banks of the stream, which formed the river mud deposit. The quality of the pottery shows that this people had attained a fair degree of cilvilisation. The presence of the marine shells seems to imply that the sea coast was within easy reach of the vicinity of the Jambusan Hill. The remains generally, although of slight interest except to the local archæologist, belong to a ruder stage of art than the following.

(3.) The traces of man in the remainder of the eleven caves above referred to consist of human bones, associated, in some instances, with works of art. These remains occur always either just within or but a few yards removed from the entrances of the caves. The caves in which they lie commonly open on the faces of steep mural precipices. That at Ahup, where the largest accumulation exists, is at an elevation of not less than 100 feet above the valley. The bones have belonged to individuals of various ages, they are mostly fragmentary, and they lie scattered on the surface, or but lightly imbedded in the earth without reference to their proper anatomical relations. Their condition will be better judged from the sample sent than from any description that I could give. Occasionally fragments occur bearing the marks of fire. The works of art associated with them include broken jars, cups, cooking pots, and other utensils of earthenware. The pottery is of excellent make, and often glazed and painted. Besides the pottery, beads and armlets of a very hard dark-blue glass, pieces of iron, manufactured gold, and fragments of charcoal have been met with. Similar beads are in the possession of the Land Dyaks at this day, but they can give no account of their origin.

No tradition is extant among the natives with regard to these relics. No tribes in Borneo make habitual use of caves either as domiciles, or as places of sepulture, or for any other purpose. The character of the earthenware, however, and the use of iron and gold point to a very modern date indeed for the people who left these signs of their presence and hence the subject, though curious to a local geologist, does not call for any detailed remarks here. It is very possible that the remains date no farther back than the Hindu-Javanese occupation of Borneo, when this part of the island with Pontianak and Banjar were tributary to Majapahit, or they may be of Chinese origin—in either case quite recent.

4. Concluding Remarks.

The general result of the exploration may be summed up as follows:—

The existence of ossiferous caves in Borneo has been proved, and at the same time the existence of man in the island with the Fauna, whose remains are entombed in these caves. But, both from the recent nature of this Fauna, and from the fact that the race of men whose remains are associated with it had already reached an advanced stage of civilisation, the discovery has in no way aided the solution of those problems for the unravelling of which it was orginally promoted. No light has been thrown on the orgin of the human race—the history of the development of the Fauna characterising the Indo-Malayan subregion has not been advanced—nor, virtually, has any evidence been obtained towards showing what races of men inhabited Borneo previously to the immigration of the various tribes of Malayan stock which now people the island. Furthermore, the presumption that the north-west portion of Borneo has too recently emerged above the waters of the sea to render it probable that future discoveries will be made of cave deposits of greatly higher antiquity than those already examined, has been strengthened. Under these circumstances it seems advisable that cavern research in north-west Borneo should now be left to private enterprise, and that no further expense should be hazarded, at any rate, until the higher parts of the island in the north-east may be conveniently examined.

NOTES ON THE FOREGOING REPORT.

Page 278.—"*Submerged to a depth of* 500 *feet*."—I infer that the last subsidence of north-west Borneo reached a depth of not less than 500 feet from the fact that the limestone hills between the upper part of the Sarawak River and the Samarahan exhibit traces of marine denudation equally with the hills situated nearer to the coast, although their bases are probably not less than 400 feet higher above the sea-level. Pebbles of cinnabar ore have been met with on the summit of the Busan Hills. The nearest deposit of cinnabar is that at Tagora, a peak rising nearly 800 feet above the sea-level at the base of the Boñgoh Mountain, about eight miles to the southward. It can hardly admit of doubt that these pebbles were carried to the spot in which they occurred when the Busan Hills were submerged beneath the sea, and, as the hills vary in height from 400 to 500 feet, we have, in this instance, almost demonstrative evidence of subsidence to the depth which I have indicated as a probable minimum.

Page 278.—"*Indications of purely marine denudation*."—Every limestone hill is surrounded by a great assemblage of reefs, rocks, and sea-stacks, which often extend from side to side of the smaller valleys. Where the superficial alluvium has been removed, it is seen that these rocks are, almost invariably, integral portions of a smoothly-worn and hollowed floor of limestone. They decrease in number as the distance from the hill is increased; but, in the immediate vicinity, if the jungle be cleared, the land may be observed to be literally studded with masses of limestone, all fantastically worn, and varying from the size of small boulders to that of craggy stacks, 30 or even 50 feet high. Sometimes two reefs will run out parallel from the hill, and form a miniature cove, with a small cave at its inland extremity. The most striking form presented by the rocks are those of the "tabular" and "mushroom" types. Their bases being protected from the honeycombing action of the rain, still present surfaces smoothly polished by the even wash of sea-waves. The exact counterpart of these rocks and of these inland cliffs may be seen in the Philippine Archipelago on the present shores of the islands lying to the northward of Surigao. Such peculiar assemblages of rocks cannot be referred to the action of streams varying their course, for the rocks surround every hill, large and small, and besides, the action of the streams in the limestone district of Sarawak is rather in the direction of cutting one definite channel in the solid rock and keeping to it. Still less could the heavy tropical rains produce such results by their long-continued operation over a rock-surface of unequal hardness. Were there no other argument against such a supposition, the presence of the "mushroom" rocks would be fatal to it.

Page 278.—" *Sarawak Coast .... advancing seaward.*"—The shore line of north-west Borneo (Sarawak) appears to be gaining on the sea steadily as a whole. Whether the land is stationary and the gain is due solely to the amount of sediment poured into the sea by an extensive river system, draining a country composed of rocks peculiarly liable to rapid degradation by denudational agencies and exposed, at the same time, to a rainfall equalled by that of few countries on the face of the globe, or whether, in addition to the shoaling of the sea by the introduction of fluviatile *débris*, the land is at present undergoing a slow elevatory movement, I do not feel prepared to decide. Of the mere fact of the recent increase of the land there is abundant evidence. The coast between Lundu and Samarahan, and again, between Kalakah and Igan, is a flat belt of alluvial soil, but just raised above the level of the highest tides, and traversed in every direction by broad tidal channels. The belt extends inland from ten to thirty miles. Cape Sirik is its most prominent point, and, although it is composed of soft alluvium, and is exposed to the fury of the north-east monsoon, blowing down the whole expanse of the China Sea, this cape extends itself so rapidly seawards that the subject is one of common remark among the natives in its vicinity. The Paloh Malanaus have farmed close up to the point for many years past, and they state the addition to the land annually to average three fathoms. One of the elder men pointed out a distance of nearly two miles, as showing the increase within his memory. Numerous facts could be adduced pointing in the same direction.

Page 279.—" *No animals habitually use caves.*"—Wild pigs are said by the natives to retire into caves to die. This may explain why their remains are not uncommon in such situations. I have seen traces of a bear in a cave, but as a rule none of the larger animals enter the caverns. The latter, however, are not without a varied Fauna of their own. Besides the infinite hosts of swifts *(Collocalia)* and bats of many species which throng their recesses, owls, and occasionally hawks, are met with. Several kinds of snakes, lizards (*Varanidæ* and *Geckotidæ*), fish, and Crustacea also occur, as well as spiders, crickets, and myriapoda (*Julidæ. Geophilus? Polydesmus?*). The recent guano often swarms with a slender yellow *Bulimus.*

Page 281.—" *No tradition is extant.*"—It has been suggested that these superficial human remains are the remains of the Chinese who perished in the insurrection in Sarawak (1857) Apart from the decayed condition of the bones, this idea is inadmissible for many reasons. It is sufficient to mention the general identity of the remains at Niah in Brunei territory (where there is no reason to suppose any Chinese were ever located) with those of Ahup in Sarawak.

Page 281.—" *No tribe makes habitual use of caves.*"--A very wild tribe of Punans, called by the natives Rock Punans, who inhabit the great Tibang Mountain at the source of the Rejang River, are popularly reported to live in caves, being so uncivilised as not yet to have learnt to construct artificial shelters. The head of the Rejang has never been visited by a European, so that this report is probably incorrect. Mr. HUGH B. LOW, whose knowledge of the tribes of north-west Borneo is unequalled, writes in answer to my inquiries as follows :—" I do not know of any tribe that buries its dead in caves. Tama Nipa, of Tatau, was buried in a cave, but this was to secure him from his Dyak neighbours. The Orang Kaya Sahgieng expressed a dying wish that he might be buried in Lubang Danau in Ba Koiat, but it was only in order that he might gain an additional claim to the cave in question, the ownership of which was disputed. The 'tailed men' between Mandai and Melawi are *said* to live in caves."

NOTES
ON THE
COLLECTION OF BONES FROM CAVES IN BORNEO
REFERRED TO IN MR. EVERETT'S REPORT
ON THE
EXPLORATION
OF THE
BORNEAN CAVES IN 1878–9.

BY GEORGE BUSK, F. R. S., V. P. ANTH. INST.

With the exception of portions of the lower jaw of a small pig, and two or three detached teeth of the same animal, and some fragments of pottery, the collection is composed entirely of human remains.

The bones are all more or less fragmentary and vary very much in condition, some appearing as if they had lain on the surface of the ground, exposed to the weather, whilst others are partially encrusted with a friable, argillaceo-calcareous stalagmitic deposit, admitting of very easy removal. None of the bones, though some are dry and fragile, appear to be of any antiquity, and none adhere to the tongue.

The remains are those of at least five individuals, differing a good deal in age and probably of both sexes, but this is not certain. They include :—

1. Eleven or twelve portions of the skull, amongst which are four more or less perfect temporals, of which three belong to the right side. These bones are all distinguished by the large size of the mastoid process ; in one only does any portion of the zygoma remain, which is of slender conformation. The only other specimens belonging to the cranium are :—1. The face, with a large

part of the forehead and the orbits complete. This fragment is remarkable for the great comparative width across the malar region, which amounts to about 5 inches, whilst the vertical length of the face from the fronto-nasal suture to the alveolar border is scarcely 2¼ inches. The orbits have a transverse diameter of 1″.5, and a vertical of 1″.25, giving an orbital index of .83. The nose measures 1″.8 × 1″.1, affording a nasal index of .61. The frontal overhangs the nasals very much, and the frontal sinuses are well developed, but the orbital border is not thickened. The alveolar arch is almost perfectly semicircular and very wide. The bone is further remarkable for the great apparent depth of the sphenoidal part of the temporal fossa, owing to the sudden bulging of the squamosal. The specimen on the whole presents an exaggerated Malay aspect.

2. Another and the most considerable of the cranial specimens consists of the greater portion of a calvaria. The entire face is wanting below the frontal border of the orbits; as is also nearly the whole of the right side of the skull. The calvaria is well formed and evenly arched; the forehead upright and rounded. In the vertical view (*norma verticalis*) the outline forms a regular broad oval. The sutures are all open and for the most part deeply serrated. The chief points to be noticed besides the above are: (*a*) the enormous size of the mastoid process, in a skull otherwise it may be said of delicate conformation; and (*b*) the extraordinary condition of the foramen magnum, the border of which is so much thickened and elevated, as at first sight to convey the impression that the atlas was anchylosed to the occipital.

The bone in the surrounding part of the face is extremely thin and apparently atrophied, but there is otherwise no sign of disease.

From its imperfect condition this calvaria affords no distinctive characteristics, but in one respect it agrees with the facial specimen above described, viz., in the remarkable bulging of the anterior part of the squamosal where it joins the alar sphenoid.

The longitudinal diameter of this calvaria is 7″—its width 5.25, and height 5.7, the circumference being 20 inches.

The other bones of the skeleton are represented by a clavicle of small size and delicate make, probably that of a female.

2. Two or three fragments of the humerus, in one of which the medullary cavity is filled with root fibres. And in its posterior aspect near the lower end there are three or four transverse cuts of slight depth, and done, as it would seem from the chipped appearance, by chopping. There is also a deeper incision on the external condyloid ridge immediately above the condyle.

3. An entire sacrum and a portion of the left os innominatum, probably of the same individual.

4. A fragment of the right os innominatum belonging to another individual. Of bones belonging to the lower extremity, the collection includes portions of four thigh bones, one with the lower epiphysis naturally detached. The tibia is represented by three specimens, none of which present anything worthy of remark. The only bone belonging to the foot is a first metatarsal of small size.

From the above it will be seen that these bones present nothing of especial interest; and with respect to the race to which they may have belonged, the information they afford is very meagre. On this point all that can be said is that they may well have belonged to the Malay type, but there is also no apparent reason why they should not have been of Chinese origin. What tends to afford some support to this supposition is the marked fulness or bulging of the squamosal in the sphenoidal fossa, to which I have called attention, and which, upon examination of the collection of crania in the Royal College of Surgeons, I find is presented by several among the Chinese crania in a more marked degree than in the other races to which my attention was directed.

A SEA-DYAK TRADITION OF THE DELUGE AND CONSEQUENT EVENTS.

BY THE REVD. J. PERHAM.

Once upon a time some Dyak women went to gather young bamboo shoots to eat. Having got the shoots, they went along the jungle, and came upon what they took to be a large tree fallen to the ground; upon this they sat, and began to pare the bamboo shoots, when, to their utter amazement, the tree began to bleed. At this point some men came upon the scene, and at once saw that what the women were sitting upon was not a tree, but a huge boa-constrictor in a state of stupor. The men killed the beast, cut it up, and took the flesh home to eat. As they were frying the pieces of snake, strange noises came from the pan, and, at the same time, it began to rain furiously. The rain continued until all hills, except the highest, were covered, and the world was drowned because the men killed and fried the snake. All mankind perished, except one woman, who fled to a very high mountain. There she found a dog lying at the foot of a jungle creeper, and feeling the root of the creeper to be warm she thought perhaps fire might be got out of it, so she took two pieces of its wood and rubbed them together and obtained fire; and thus arose the fire-drill, and the first production of fire after the great flood.

This woman and the fire-drill, to which they attribute the qualities of a living being, gave birth to Simpang-impang; who, as the name implies, had only half a body, one eye, one ear, half a nose, one cheek, one arm, one leg. It appears that many of the animal creation found refuge in the highest mountains during the flood. A certain rat, more thoughtful than the rest of his friends, had contrived to preserve a handful of padi, but by some means not told, Simpang got knowledge of this, and stole it from the rat;

and thus man got padi after the flood. Simpang spread his handful of padi upon a leaf and set it upon a tree-stump to dry, but a puff of wind came and away went padi, leaf and all. Simpang was enraged at this, and set off to inflict a fine upon the Spirit of the Winds, and to demand the restoration of the padi. Going through the upper regions, he passed the houses of Puntang Raga and Ensang Pengaia, who asked Simpang to inquire of the Wind Spirit the reason why one plantain or sugar-cane planted in the ground only grew up one single plant, never producing any further increase. After this Simpang came to a lake who told him to ask the Wind Spirit why it was it had no mouth and could not empty itself. Then he came to a very high tree whereon all kinds of birds were gathered together and would not fly away. They had taken refuge there at the deluge. The tree sends a message to the Wind Spirit, "Tell the Spirit to blow me down; how can I live with all these birds on my top baulking every effort to put forth a leaf or branch in any direction?" On goes Simpang until he arrives at the house of the Spirit; he goes up the ladder and sits on the verandah. "Well," says the Spirit, "and what do you want?" "I am come to demand payment for the padi which you blew away from the stump on which I had set it to dry." "I refuse," replies the Spirit, "however let us try the matter by diving." So they went to the water, the Spirit and his friends, and Simpang and his friends. Simpang's friends were certain beasts, birds, and fishes which he had induced to follow him on the way. Simpang himself could not dive a bit; but it is allowable in such a case to get a substitute, and Simpang persuaded a fish to act for him, who dived, and beat the Wind Spirit. But the Spirit proposed another ordeal. "Let us jump over the house," says the Spirit. Simpang would have been vanquished here had not the swallow jumped for him, and of course cleared the Spirit's house. "Once more," says the Spirit, "Let us see who can get through the hole of a sumpitan." This time Simpang got the ant to act for him, and so held his own against the Spirit. But as each performed the ordeal required, the matter was not yet decided, and the Spirit declared he would not make any compensation. "Then," says Simpang in a rage, "I will burn your house down about your ears." "Burn it if you can," says the

Spirit. Now Simpang had brought the fire-drill with him, and he threw it on to the roof of the Spirit's house which flamed up into a blaze at once. The great Spirit fumed, and raged and stamped, and only added fury to fire. He soon bethought himself of submitting, and shouted out: "Oh, Simpang, call your fire-drill back, and I will pay for the padi." He recalled the fire-drill, and the flames ceased. Then there was a discussion, and the Spirit said: "I have no goods or money wherewith to pay you; but from this time forth you shall be a whole man, having two eyes, two ears, two cheeks, two arms, two legs." Simpang was quite satisfied with this, and said no more about the padi. Simpang then gave the messages with which he had been instructed on the way, and the Spirit made answer: "The reason why Puntang Raga and Ensang Pengaia are not successful with their sugar-canes and plantains is that they follow no proper customs. Tell them never to mention the names of their father-in-law, or mother-in-law, and never to walk before them; not to marry near relations, nor to have two wives, and the plantains and sugar-canes will produce the usual increase. The reason why the lake cannot empty itself is that there is gold where the mouth ought to be. Take that away and it will have an exit. The tree I will look after." The tree fell by the wind, the lake found an exit, and the world went on as before. But how padi was recovered does not appear; but completeness and consistency must never be expected in Dyak myths.

J. PERHAM.

MISCELLANEOUS NOTES.

THE COMPARATIVE VOCABULARY.

WITH reference to the Lists of Words used by Wild Tribes, published in the last number of the Journal, the attention of the Society has been drawn to certain inaccuracies in the list of Balau Dyak words, and the following corrections should be made :—

NOSE—"Hidong." Should be "Idong." Sea Dyak is without an initial aspirate. No Dyak word begins with an "h."

TOOTH—"Ngigi." This word is "Gigi." "Ngigi" would be a verb, supposing the word existed, which it does not. But the more common word for tooth is "Ngeli." This, I believe, to be the more ancient term, "Gigi" a later one, as applied to the human tooth. But the teeth of any manufactured article, *e. g.*, a saw, would be "Gigi." "Ngeli" ought at the very least to have been given as a comparison word.

EGG—"Tĕlĕh." "Telŭ" is the word, and the only one. Where the form Tĕlĕh comes from is a mystery to me—certainly not from Balau Dyak.

ELEPHANT—"Gaja." Should be spelt "Gajah."

FLOWER—"Bungah." "Bunga" is a flower; "Bungah" is to make fun.

COCOANUT—"Unjor." This is a case of inaccurate spelling also. "Unjor" is to stretch forth the hands. "Njor" or "Ngiur" is cocoanut.

TIN—"Tima." "Timah" is the Malay word which Dyaks are getting to use. "Tima" is non-existent. "Besi puteh" (white iron) is the universal term for tin.

Arrow—" Sŭmpana." This word, or anything like it, has no right to be in the list at all, for the simple reason that the Dyaks never had the thing. Both the thing and word " Panah " are known, only as Malay, or at least as coming somewhere from the sea. Some ten years ago I taught a Dyak lad to make a bow and arrow, and I had to teach him the word for it. It may have been that some Dyak in ignorance trying to remember something he had seen, stumbled out " Sempanah ; " but the whole thing is extra Dyak. The only arrow they have is that of the sumpitan, which is *not* " Damba," as given in the note, but " Dambak," or, in some dialects, " Laja."

Paddle—" Snayong." Write " Sengaiyoh." A mistake in so common a word is strange.

Spear—" Sanko." Write " Sangkoh."

Hot—" Panas." " Panas " is the heat—hot objectively. The feeling of heat is " Angat." " A hot day" would be " Ari panas amai," but " I am hot" " Aku angat." " Ai angat " however, is hot water.

Nine—" Sĕmbîlang." Should be " Sambîlan," as in Malay. " Sembilang" is a poisonous fish.

There are a few other inaccuracies , but they are evidently clerical errors : as " Mon" for " Moa " (face) ; " Filin" for " Lilin" (wax) ; " Apai-andar" for " Apai-andan " (star) ; " Chelun" for " Chelum" (black) ; " Aran," for " Aram" (come along).

1455

SMITHSONIAN INSTITUTION LIBRARIES
3 9088 01309 9486